

श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 43 to 49



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥
॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

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"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

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६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्वर्णिम,
मम्बई ४०० ०५६. फोन: ६१४४३२६

"अडेल"
महाप्रभु श्री वल्लभाचार्य मार्ग, नमराहर, किरानगढ, ३०५८०२

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॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती।
किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

॥ श्रीकृष्णाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

राजसप्रकरणान्तर्गत प्रमेयप्रकरणकी मीमांसा

उपक्रमः

श्रीमद्भागवतके दशम स्कन्धका, महाप्रभु श्रीवल्लभाचार्यचरणके अनुसार, प्रमुख प्रतिपाद्य विषय भगवान्की निरोधरूपा विविध लीलायें हैं। ब्रह्ममीमांसार्थ प्रवृत्त महर्षि बादरायणद्वारा प्रकट किये गये ब्रह्मसूत्रोंमें मीमांस्य ब्रह्मके लक्षण तथा प्रमाण के रूपमें “जन्माद्यस्य यतः शास्त्रयोर्नित्वात्” (ब्र.स.१।१।२) सूत्रद्वारा उस मीमांस्य ब्रह्मको इस जगत्के उत्पत्ति-स्थिति-लयके शास्त्राभिमत हेतुके रूपमें निरूपित किया गया है। प्रस्तुत सूत्रके, किन्तु, अधिकरणांग विषयवाक्योंके अन्तर्गत “यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्ति अभिसंविशन्ति तद् विजिज्ञासस्व तद् ब्रह्म” (तैत्ति.उप.३।१) वचनके पर्यालोचन करनेपर केवल नाम-रूप-कर्मभेदेन प्रकट जड़जगत्के उत्पत्ति-स्थिति-लय ही नहीं अपितु सचेतन जीवजगत्के जनन जीवन प्रयाण तथा प्रवेशके हेतुतया भी ब्रह्मका निरूपण हम पाते हैं। साथ ही साथ सूत्रगत ‘शास्त्रयोर्नित्वात्’ पदके परामर्श करनेपर यह ब्रह्म भी केवल उपनिषत्प्रतिपाद्य हेतु न हो कर शास्त्रप्रतिपाद्य हेतुतया ही स्वीकारा गया है। श्रुति-सूत्रके बीच इस प्रयोगपार्थक्यमें दोनों शास्त्रोंके कुछ अपने-अपने विशिष्ट अभिप्राय प्रकट होते हैं।

औपनिषद् ब्रह्म=भागवतके भगवान्:

सर्वप्रथम तो यह कि ब्रह्म सदंशभूत जड़जगत्की उत्पत्ति-स्थिति-लयका उपादानरूप हेतु ही केवल नहीं अपितु चिदंशरूप जीवात्माओंके भी व्युत्चरणमें अपादानभूत अंशी भी है। उन उभय अंशोंमेंसे सूक्ष्म-स्थूल-जड़देहोंमें चिदंशोंके संयोजनरूप संसरणात्मक जीवन तथा वियोजनरूप

मृत्यु मुक्ति एवं प्रलय का कर्तृभूत हेतु भी वही ब्रह्म होता है।

ऐसा ब्रह्म यदि केवल उपनिषदेकप्रतिपाद्य होता तो सम्भवतः वह केवल मीमांस्य ही रह जाता. अथवा अधिकाधिक ज्ञातृज्ञेयात्मक ऐच्छिक द्वैतके स्वाभाविक अद्वैताधिष्ठानतया ज्ञेयमात्र बन पाता.

उसे, परन्तु, 'उपनिषद्योनि' न कह कर 'शास्त्रयोनि' कहना इस तथ्यका भी प्रमाण बन जाता है कि वह ब्रह्म उपनिषद्रूप श्रुतिओंद्वारा जैसे मीमांस्य या ज्ञेय है, वैसे ही भगवद्गीतादिरूप स्मृतिओंद्वारा आश्रयणीय या भजनीय भी है. उसी तरह भागवतादि पुराणोंद्वारा साधनरूपा नवधा भक्ति तथा फलरूपा प्रेमलक्षणा भक्तिद्वारा श्रवणीय कीर्तनीय स्मरणीय सेवनीय अर्चनीय वन्दनीय दास्यभावेन भावनीय सख्यभावेन भावनीय तथा परमात्मभावेन आत्मसमर्पणपूर्वक सेवनीय भी है ही. अतएव आत्मसमर्पणोत्थ प्रेमभावके उत्तरोत्तर प्रवर्धमान आसक्तिभाव व्यसनभाव और सर्वात्मभाव के क्रमसे अन्तमें सकलविषयोंकी विस्मृतिके साथ अनन्यभावेन सभी तरहकी चित्तवृत्तिओंका विषयीकरणीय भी वह बन जाता है.

भागवतदशमस्कन्धीय भगवल्लीला :

अतएव महाप्रभु श्रीवल्लभाचार्यचरणके अनुसार श्रीमद्भागवतके दशमस्कन्धका वर्ण्यविषय भगवान्की वैसी ही लीलायें हैं : जिन्हें सुनने, कीर्तन करने; तथा, स्मरण करने मात्रसे श्रीकृष्णभक्त प्रापञ्चिक सकल विषयों तथा कर्तव्यों को भूल कर अनन्यात्मना परब्रह्म परमात्मा भगवान् श्रीकृष्णमें भक्तिके प्रेम आसक्ति व्यसन और सर्वात्मभाव रूपी उत्तरोत्तर सोपानोंपर अग्रसर हो पाता है. क्योंकि ऐसे ही भक्तोंके बीच प्रकट होनेवाले भगवान् श्रीकृष्णकी लीला दशम स्कन्धमें वर्णित हुयी है. इन्हें वर्णन करनेवाले महर्षि श्रीकृष्णद्वैपायन बादरायण व्यासका प्रयोजन भी, अतएव, भगवान्के अनवतारकालमें भी अवतारकालिक भगवदनुग्रहका

लाभ भगवद्भक्तों तक पहुंचाना है. यही बात महाप्रभु कहते हैं “स्कन्धार्थस्तु निरोधो हि ततः तेन उपसंहृतिः अग्रेऽपि ये भविष्यन्ति कीर्तनात् तेऽपि तादृशाः” (त.दी.नि.३।१.०।४६६).

एतदर्थ श्रीमद्भागवतके प्रथम तथा द्वितीय स्कन्धोंमें क्रमशः अधिकार तथा साधन के निरूपणके बाद तृतीयस्कन्धसे भगवल्लीलाके निरूपक शास्त्रका आरम्भ होता है. इनमें उपनिषदुक्त “यतो वा इमानि भूतानि जायन्ते” वचनके लीलात्मक व्याख्यानतया तृतीय स्कन्धमें सर्वप्रथम भगवान्की ‘सर्गलीला और चतुर्थ स्कन्धमें ‘विसर्गलीला योजित हुयी हैं. इस तरह हम देख सकते हैं कि उपनिषदुक्त सृष्टिलीला भागवतमें सर्ग-विसर्गात्मना द्विगुणित हो कर गेय बनी है!

उपनिषदुक्त “येन जातानि जीवन्ति” वाक्यांशमें निरूपित स्थितिलीला भी भागवतमें ऐश्वर्यादि षड्गुणोपेत भगवान्की लीलाके रूपमें षड्गुणित हो कर पञ्चम स्कन्धसे दशम स्कन्ध पर्यन्त निरूपित हुयी है. जैसे कि पञ्चम स्कन्धमें ‘स्थानलीला, षष्ठमें ‘पोषणलीला, सप्तममें ‘ऊतिलीला, अष्टममें ‘मन्वन्तरलीला, नवममें ‘ईशानुकथालीला; अर्थात्, जीवात्मा और परमात्मा के बीच भक्त तथा भजनीय होनेके सम्बन्धवाली भक्तिरूपा लीलाओंका वर्णन किया गया है. अन्तमें दशम स्कन्धमें ऐसे भजनीय भगवान्का स्वयं भूतलके ऊपर प्रकट हो कर अपने भक्तोंके बीच निरुद्ध हो जाने और भक्तोंका अपने सांसारिक विषयों और कर्तव्यों को भूल कर भगवान्में निरुद्ध हो जाने की कथा वर्णित है. अर्थात् भक्त भगवान्में किस प्रकार अनन्यतया आसक्त हो जाते हैं ऐसी भगवल्लीलाओंका ही दशम स्कन्धमें वर्णन किया गया है :

“निरोधो अस्य अनुशयनं प्रपञ्चे क्रीडनं हरेः।

शक्तिभिः दुर्विभाव्याभिः कृष्णस्य इति हि लक्षणम्॥

भक्ताः पूर्वत्र निर्दिष्टाः ते रोद्धव्याः विमुक्तये।

कृष्णे निरुद्धकरणाद् भक्ताः मुक्ताः भवन्ति हि॥

भक्तेः च शुद्धतासिद्धयै प्रपञ्चाद् विनिवारणम्।

आसक्तिः आत्मनि तथा निरोधार्थं न संशयः॥

प्रपञ्चविस्मृतिः तस्मात् कृष्णासक्तिः च वर्ण्यते॥”

(त.दी.नि. ३।१०।१४-१८)

जीवात्माका इस तरह परमात्मामें निरुद्ध हो जाना जीवन्मुक्तिसे भी अधिक स्पृहणीय भक्तिमार्गीय उपलब्धि भूतलपर मानी गयी है। अतएव उपनिषद्वर्णित ज्ञेयब्रह्मकी “येन जातानि जीवन्ति” की मीमांसाके उत्कृष्टतम जीवनरूपका ही श्रीमद्भागवतके दशम स्कन्धमें भगवल्लीलाओंके श्रवणीयतम कीर्तनीयतम या स्मरणीयतम स्वरूपमें व्याख्यान किया गया है।

तैत्तिरीयोपनिषदके “यत् प्रयन्ति अभिसंविशन्ति” वचनके अनुरूप भागवतमें भी एकादश-द्वादश स्कन्ध योजित हुवे हैं। अर्थात् विदेहमुक्तिके अनुरूप सालोक्य सार्ष्टि सामीप्य सारूप्य सायुज्य या एकत्व मेंसे कोई मुक्ति भी भक्तोंकी होती ही है और वह श्रीमद्भागवतके ग्यारहवें स्कन्धका प्रतिपाद्य-विषय मानी गयी है।

इसी तरह बारहवें स्कन्धमें मुख्यतया भक्तिमार्गीय या ज्ञानमार्गीय अधिकारिताके अनुरूप मुक्त जीवात्माओंको सिद्ध होती ब्रह्मभावापत्तिका जैसे वर्णन है वैसे ही सृष्टिकी उपसंहारलीलामें संसृतिमार्गीय अधिकारिताके अनुरूप अमुख्यतया अमुक्त जीवात्माओंकी भी ब्रह्ममें उपसंहृतिका वर्णन किया गया है। यह ‘अभिसंविशन्ति’ वचनका ही लीलात्मक व्याख्यान है।

इस तरह सर्गादि दशविध लीलाओंके कर्ता परब्रह्म परमात्मा भगवान् श्रीकृष्ण ही अपने विरुद्धधर्माश्रयी स्वरूप तथा दशविध लीलाओं के प्रभेदवश भागवतके एकमात्र प्रतिपाद्य विषय सिद्ध होते हैं, विविध जड़ जीव और ईश्वररूपी अवतारोंके रूपोंको धारण करनेवाले अवतारीके

रूपमें।

एतदन्तर्गत दशमस्कन्धकी आद्य अध्यायचतुष्टयी सकलोपादान सकलांशी तथा सकलावतारावतारी श्रीकृष्णके भूतलपर प्राकट्यके वर्णनार्थ है।

इसके बाद पांचवे अध्यायसे आरम्भ कर सात-सात अध्यायोंवाले 'प्रमाण' 'प्रमेय' 'साधन' और 'फल' यों चार प्रकरणोंमें; अर्थात्, अट्ठाईस अध्यायोंमें तामस भक्तोंके बीच भगवान्द्वारा की गयी तामसलीला और उन लीलाओंके कारण उन तामसभक्तोंकी संसारको भूल कर भगवान्में अनन्यभावसे आसक्त हो जानेकी कथा वर्णित हुयी है। यही बात महाप्रभुने समझायी हैं : “अतः तामसभक्तानाम् अष्टाविंशतिभिः क्रमाद् मानमेवैः साधनैः च फलैः चापि पृथक्पृथक्, भगवान् सप्तधा लीलां कुर्वन् उद्धारकः परः पुरुषोत्तमरूपेण यत् चकार तद् उच्यते” (त.दी.नि.३।१.०।४०-४१.) वचनद्वारा। इनकी विशद विवेचना उन-उन प्रकरणोंकी भूमिकामें की जा चुकी है।

संक्षेपमें आरम्भके चार अध्याय जन्मप्रकरणके और अट्ठाईस अध्याय तामस प्रकरणके, साथ ही साथ बीचके तीन प्रक्षिप्त अध्याय, यों कुल मिला कर ३५ अध्यायोंके बाद अब ३६ वें अध्यायसे ६३ वें तक पुनः २८ अध्यायोंवाला तीसरा राजस प्रकरण प्रारम्भ होता है।

दशमस्कन्धीय राजस प्रकरण :

श्रीबालकृष्ण भट्टने अपने प्रमेयरत्नार्णव नामक ग्रन्थके फलप्रकरणमें तामस प्रकरणके वर्ण्यविषय तामसत्वका त्रैविध्य प्रतिपादित किया है। तदनुसार ही राजसत्वके भी तीन प्रकार ऊह कर लेने चाहियें :

(१) अविहितभक्तिरसके अनुभवार्थ साधनरूप या व्यक्तिस्वभावरूप प्राकरणिक राजसत्व।

(२) मनोवस्थाविशेषरूप या धर्मविशेषरूप प्रासङ्गिक

राजसत्व.

(३) बौद्धिकमति वचनोक्ति या बाह्यकृति में प्रकट

होता भगवन्मायाकृत यादृच्छिक राजसत्व.

मूलमें साधारण राजसभावकी व्याख्या भागवतमें “विकुर्वन् क्रियया च आधीः, अनिर्वृत्तिः च चेतसां, गात्रास्वास्थ्यं, मनोभ्रान्तं रजः एतैः निशामय” (भाग. पुरा. ११।१२५।१७) अर्थात् जब अपनेद्वारा अनुष्ठित क्रियाओंद्वारा मानसिक असन्तोष या ताप बढ़ने लगे, चित्त अज्ञान्त होने लगे, गात्र अस्वस्थ होने लगे और मानसिक भ्रान्तियां होने लगे तो इन्हें राजस विकारके लक्षणतया समझ लेना चाहिये.

यह अवस्था संसृतिशील जीवात्माओंकी जैसे हो सकती है, वैसे ही भगवान् जिनके बीचमें प्रकट हुवे हों ऐसे भक्तात्माओंमें भी दिखलायी देने लगे तो उन भक्तोंको राजस भक्त समझना चाहिये. ऐसे भक्तोंके भावोंको राजसभाव और तदनु रूप भगवल्लीलाओंका राजसलीलाके रूपमें अवधारण किया जाता है.

यहां “अविहितभक्तिरसके अनुभवार्थ साधनरूप या व्यक्तिस्वभावरूप प्राकरणिक राजसत्व सम्पूर्ण राजस प्रकरणमें मुख्यतया विवक्षित सभी भक्तोंके स्वभावका द्योतक पारिभाषिक राजसत्व होता है. जैसे पूर्वप्रकरणमें अविहितभक्तिरसके अनुभवार्थ तामस साधनरूप या व्यक्तिस्वभावरूप पारिभाषिक तामसत्वविशिष्ट भगवल्लीलाका निरूपण किया गया था.

द्वितीयतया ‘मनोवस्थाविशेषरूप या धर्मविशेषरूप राजसत्व पूर्ववर्णित तामसप्रकरणकी तरह या आगे वर्णित होनेवाले सात्त्विक प्रकरणकी भी तरह राजस प्रकरणमें भी प्रसङ्गोपात्त प्रकट होता होनेसे प्रासङ्गिक राजसत्व माना जाता है. जैसे तामस भक्तोंके भी मनोभावोंकी विवेचनामें कहीं सात्त्विकतामसत्व, तो कहीं राजसतामसत्व, तो कहीं तामसतामसत्व

निरूपित हुवे हैं, ऐसे ही राजस भक्तोंके भावोंकी विवेचनामें कहीं सात्त्विकराजसत्व, तो कहीं राजसराजसत्व, तो कहीं तामसरजसत्व भी निरूपित होने ही हैं।

ये दोनों ही प्रकारके राजसत्व भगवल्लीलान्तःपाती बन कर भगवल्लीलाकी राजस-सरसताको प्रकट करते हैं।

तृतीय राजसत्व बुद्धिवृत्ति वचनोक्ति या बाह्यकृति में कभी-कभी प्रकट होता भगवन्मायाकृत राजसत्व है। यह प्रायः भगवल्लीलानुभूतिमें व्यवधान या विमुखता लानेको ही भगवदिच्छाके कारण प्रकट होता होनेसे यादृच्छिक राजसत्व माना जाता है।

यहां यह भी ज्ञातव्य है कि राजसप्रकरणीय भगवल्लीलाओंद्वारा पूर्ववर्णित तामस भक्तोंको भी राजस भक्तोंमें रूपान्तरित किया गया है। अतएव उनका तो तामस स्वरूपसे राजस स्वरूपमें परिवर्तन ही केवल निरूपित हुवा है। जो, परन्तु, स्वभावतः राजस भक्त हैं, उन्हें तो उनकी राजसताको निभाने देते हुवे ही भगवान्ने उनके प्रापञ्चिक विषयों और कर्तव्यों को भुलवा कर अपने स्वरूपमें अनन्यभावसे समासक्त कैसे बना लिया उस लीलाका इस राजसप्रकरणमें वर्णन होना है। वह भगवान्के जैसे स्वरूप और जैसी लीलाओंके कारण शक्य बना, उसका ही निरूपण राजस प्रकरणका प्रमुख वर्ण्यविषय है। अतएव महाप्रभुका कहते हैं कि “स्वभावस्य अन्यथाभावो नैव शक्यः कथञ्चन अतः त्रिविधजीवेषु त्रिविधा भगवत्कृतिः” (सुबो. कारि. १०।५।१।६) अतएव राजस भक्तोंके स्वरूप स्वभाव मनोभाव तथा व्यवहार के अनुरूप अपनी स्वरूपकी छटा तथा लीलाकी मनोहारिता जो भगवान्ने प्रकट की उन्हें ‘राजसलीला’ कहा जाता है।

अतएव इस राजसलीलाके सन्दर्भमें साकांक्ष ‘निरोध’ पदकी विभिन्न

आकांक्षाओं और उनकी पूर्तिके प्रकारको भी समझ लेना यहां उपकारक होगा —

आकांक्षा

पूर्ति

१. किसका निरोध?

मथुरास्थित यादवादि भक्तोंका.

२. किसमें निरोध?

ब्रजसे मथुरा पधारनेवाले भग-
वत्स्वरूप-भगवल्लीलाओंमें.

३. किस साधनसे निरोध?

अपनी राजस लीलाओंसे.

४. कहाँसे निरोध?

प्रापञ्चिक विषय-कर्तव्योंसे.

एक और तथ्य यहां जो अविस्मरणीय है वह यह कि तामस प्रकरणवर्णित भक्तोंका राजस प्रकरणवर्णित लीलाके समय तामसत्व तो निवृत्त होता माना गया है परन्तु उनको सिद्ध हुयी भगवन्निरुद्धता अर्थात् प्रपञ्चविस्मृतिपूर्वक भगवदासक्ति भी निवृत्त हो गयी होगी ऐसे नहीं मान लेना चाहिये. वह तो सर्वथा अक्षुण्ण ही रहती है.

पूर्वनिरूपित तामस प्रकरणकी तरह ही इस प्रकरणमें भी भगवान्‌के 'ऐश्वर्य' 'वीर्य' 'यश' 'श्री', 'ज्ञान' और 'वैराग्य' रूपी छह गुणधर्मों; तथा, सातवें स्वयं भगवान् 'धर्म' यों सात-सात अध्यायोंवाले राजसप्रमाण, राजसप्रमेय राजससाधन और राजसफल रूपी चार अवान्तर प्रकरणोंके प्रभेदवश भगवल्लीला विवक्षित है. अतएव महाप्रभु अपने भागवतार्थनिबन्धमें कहते हैं "अतः परं राजसानां प्रक्रिया पूर्वसंख्यया अष्टाविंशतिभिः प्रोक्ताः तथा अध्यायैः चतुर्विधैः" (त.दी.नि. ३।१०।११२-११३).

२८ अध्यायोंवाले इस तृतीय राजस प्रकरणमें मुख्य निरोध्य भक्त यादव हैं. इनके बीच भगवान्‌ने जैसी निरोधलीला और अपने जैसे निरोधकारी स्वरूप को प्रकट किया, वे दोनों ही भक्तस्वभावानुरोधी भगवान्‌का स्वरूप और भगवान्‌की लीला होनेके अर्थमें यहां भगवान्‌की राजसलीला मानी जाती है. जब अपने मोहक स्वरूप और मोहिनी

लीलाओंके द्वारा भगवान् अपने बारेमें प्रेम आसक्ति व्यसन तथा सर्वात्मभाव के विविध सोपानोंवाली भक्तिसे सभी यादवोंको भर देंगे तब राजस यादवोंका सात्त्विकीकरण सिद्ध हो जायेगा. इसे केवल यादवोंके राजसत्वकी ही नहीं अपितु पूर्वप्रक्रान्त ब्रजभक्तोंके भी राजसत्वकी निवृत्ति तथा सात्त्विकभावापत्तिकी सिद्धि जान लेनी चाहिये. अतएव राजस भक्तोंके सात्त्विकीकरणकी तरह तामस भक्तोंके भी उपलक्षणतया इसे लेना चाहिये. बादमें सात्त्विक प्रकरणमें निरूप्य भक्तोंको जब निर्गुणभावसे भगवान् सम्पन्न करेंगे तब पूर्ववत् ही ब्रजभक्त तथा यादवों को भी निर्गुणभावसे मण्डित कर उन्हें एकादशस्कन्धमें वर्णनीय मुक्ति प्रदान की जायेगी “इतोऽपि चेद् हरिः गच्छेत् नीत्वा सर्वस्य तामसं राजसाः ते भविष्यन्ति गोकुलस्थाः न संशयः, उभये च ततस्तु अग्रे सात्त्विकाः निर्गुणाः ततः त्रयेऽपि सम्भविष्यन्ति मुक्तौ तेषां निरूपणम्” (त.दी.नि. ३।१.०।१.२६-१.२७). और अन्तमें द्वादशस्कन्धमें वर्णनीय ब्रह्मभावापत्तिसे सभीको सम्पन्न बना कर स्वस्वरूपान्तःपाती बना लिया जायेगा.

यह नवमस्कन्धसे ले कर दशम एकादश और द्वादश स्कन्धोंका श्रीमदाचार्यचरणाभिप्रेत भगवल्लीलाका संपिण्डित प्रारूप है. इस पूर्वभूमिकाको भलीभांति बुद्धिगत कर लेनेपर प्रक्रान्त राजस प्रकरणान्तर्गत प्रमेयप्रकरणके स्वरूपकी मीमांसार्थ अग्रसर हुवा जा सकता है.

राजस प्रमेयप्रकरण :

यों राजस प्रमाणप्रकरणके बाद अब राजस प्रमेयप्रकरण आरम्भ होता है. वसुदेवात्मजतया यादव होनेपर भी स्वयं परब्रह्म-परमेश्वर होनेके तथ्यको प्रमाणप्रकरणमें प्रमापित करनेके बाद इस प्रकरणमें भी भगवान्ने अपने ऐश्वर्यादि छह गुणधर्मकि प्राधान्यसे तथा सातवें स्वयं धर्मिरूप होनेके रूपमें प्रमाणप्रकरणनिरूपित प्रेमको आसक्तिततया अपने प्रमेयरूपके बारेमें दृढ़तर बनाया. और उसी लीलाका वर्णन यहां प्रमेयप्रकरणमें अभिप्रेत है. अतएव महाप्रभु कहते हैं कि भगवान्के सप्तविध प्रमेयस्वरूपके

अनुसार भगवान्‌के निराध्य भक्त भी और निराकार्य विद्वेषी भी यहां सप्तविध ही निरूपित हुवे हैं “प्रमेयबलम् आसाद्य ततः सप्तभिः उच्यते आसक्तिः यादवानां च दुष्टानां च वधः तथा. प्रमेये सप्त भक्ताः हि तावन्तः चापि विद्विषः” (त.दी.नि. ३।१.०।१५६-१५७) . ये सप्तविध निरोध्य भक्त यों हैं : ^१देवकीवसुदेवादि यादव ^२विद्यागुरु सान्दीपनि ^३यशोदानन्दराय ^४गोपिका ^५कुब्जा ^६अक्रूर तथा ^७पाण्डव. इसी तरह भक्तोंकी भगवदासक्तिमें भयजनक हो कर प्रतिबन्ध करनेवाले निराकार्य भगवद्विद्वेषी भी सप्तविध ही हैं नामशः : ^१कुवलयापीड और उसका महावत ^२चाणूर ^३मुष्टिक ^४कूट ^५शल ^६तोशल तथा ^७कंस और उसके आठ अनुज.

इस प्रकरणमें निरूप्यमाण भगवान्‌के प्रमेयस्वरूपके बारेमें यह उल्लेखनीय है कि भगवान्‌के यहां प्रकट किये गये रूपके कारण जिनका मन भगवान्‌में समासक्त हो पाता है वे भक्त तो जीवन्मुक्तोपम हो जाते हैं परन्तु जो जीव भगवान्‌के इस स्वरूपके साथ द्वेषयुक्त हो जाते हैं वे द्वेषवशात् मृत्युद्वारा विदेहमुक्ति पा लेते हैं. कुल मिला कर भगवान्‌का सकल स्वरूप या रूप केवल मुक्तिदानार्थ ही प्रकट हुवा है, वह मुक्ति चाहे जीवन्मुक्ति हो या विदेहमुक्ति हो. जो भगवान्‌के ऐसे रूपको देख कर भयभीत हो जाते हैं उनमें वह भीति भगवत्प्रीतिको पनपने नहीं देती सो उन्हें मरनेपर ही मुक्ति प्राप्त होती है.

इसके बाद अब राजस प्रमाणोंद्वारा प्रमितिविषयीभूत प्रमेयरूप भगवान्‌के बलके निरूपक होनेके कारण इस प्रमेयप्रकरणके अन्तर्गत आते प्रत्येक अध्यायोंमें प्रतिपाद्य विषयका अवगाहन कर लेना भी उचित होगा. यहां इस राजस प्रमेयप्रकरणमें प्रारम्भके छह अध्याय. जैसाकि दिखला ही चुके हैं तदनुसार, भगवान्‌के ऐश्वर्यादि छह गुणोंको प्रकट या गुणोंका ज्ञापन करनेवाली लीलाके निरूपक हैं; और, अन्तमें सातवां अध्याय स्वयं धर्मिरूप भगवान्‌के स्वरूपको प्रकट या उनका

ज्ञापन करनेवाली लीलाओंके निरूपणार्थ है. तदनुसार —

राजसप्रमेयप्रकरणीय प्रथमाध्यायः

^१प्रमेयप्रकरणके इस प्रथम अध्याय, अर्थात् आदितः चालीसवें अध्याय, में कुवल्यापीड़के वधद्वारा भगवान्‌के ऐश्वर्यका निरूपण अभिप्रेत है. यह कुवल्यापीड़ भक्तोंकी भगवान्‌में जो आसक्ति थी उसमें एक बाह्य भयरूप था. उसे मार दूर कर देनेपर, अर्थात् उसके गजदन्तको अपने आयुधकी तरह धारण विहरनेवाले भगवान्‌को देखते ही भगवान्‌के ऐश्वर्यका बोध हो जाता था. इसी तरह भगवद्दर्शनकर्ताओंके दशविध भावोंके अनुरूप भगवान्‌ने अपने दशविध स्वरूपके भी दर्शन कराये वह भी एक विलक्षण ऐश्वर्य यहां निरूपित हुवा है.

राजसप्रमेयप्रकरणीय द्वितीयाध्यायः

^२द्वितीय, अर्थात् आदितः इकतालीसवें, अध्यायमें चाणूरादि तथा कंसादि के वधकी कथा है. यह भक्तोंकी भगवदासक्तिमें आन्तरिक भयको दूर करनेको भगवान्‌के वीर्यगुणके निरूपण करनेवाली कथा है.

राजसप्रमेयप्रकरणीय तृतीयाध्यायः

^३तृतीय, अर्थात् आदितः बयालीसवें, अध्यायमें भगवान्‌ने अपने माता-पिता देवकी-वसुदेवको कंसके कारागृहसे छुड़ा कर मथुराके राजसिंहासनपर पुनः अपने नाना उग्रसेनको स्थापित किया यह भगवान्‌के यशोरूप गुणका निरूपण है. इसी अध्यायमें कंसके भयसे मथुरासे दूर-दूर जा कर बस जानेवाले यादवोंको पुनः मथुरामें बुला कर बसाया तथा तथा नन्दादि गोपजनोंको ब्रजमें लोट जानेको तथा वहां निर्भय हो कर बसनेको जो प्रेरित किया वह भी भगवान्‌के निर्भयकालके प्रवर्तक यशोरूप गुणके निरूपणार्थ ही है. इसी तरह कालकृत जरा-मृत्युबाधाके निवर्तनका निरूपण भी भगवद्यशोनिरूपणार्थ ही है.

राजसप्रमेयप्रकरणीय चतुर्थाध्यायः

^४चतुर्थ, अर्थात् आदितः तियांलीसवें, अध्यायमें ब्रजगोकुलके

व्रजभक्तोंके विप्रयोगके निवारणाथ भगवान्का उद्यमरत होना भगवान्की श्री=शोभाके निरूपणार्थ है। भगवद्विप्रयोगके कारण अपने प्रिय व्रजभक्तोंमें निराशाजनित आसक्तिप्रतिबन्धको दूर करनेके लिये अर्थात् उन्हें जीवनदायिनी सान्त्वना प्रदान करनेको उद्धवको व्रज जानेको प्रेरित करना तथा उद्धवकी भी वैसी ही शोभाका निरूपण, इसी तरह व्रजकी भी शोभाका निरूपण के कारण इस अध्यायमें भगवान्के श्रीगुणका वर्णन हुवा है।

राजसप्रमेयप्रकरणीय पञ्चमाध्यायः

“पांचवां, अर्थात् आदितः चवालीसवां, अध्याय भगवान्के विप्रयोगके निवारणार्थ भगवत्स्वरूपके ज्ञानोपदेशार्थ है। सो भगवान्के ज्ञानरूप गुणका निरूपण है। भगवान्के पुनः व्रज न लोट आनेके कारण व्रजभक्तोंको भगवान्में दोषबुद्धि पनपी है ऐसी उद्धवजीको प्रतीति हुयी तथा स्वयं व्रजभक्तोंमें मानादिके भाव जो उन्होंने देखे-सुने वे भगवान्के स्वरूपके ज्ञानोपदेशद्वारा उद्धवजीने दूर करने चाहे थे। ये सारे दोषारोपण तथा मानादिभाव भगवान्के बारेमें दोषबुद्धिमूलक न हो कर भक्तिभावमूलक थे ऐसा उद्धवजीको जो ज्ञान हुवा वह भी भगवान्के ज्ञानरूप गुणका कार्य है।

राजसप्रमेयप्रकरणीय षष्ठाध्यायः

“छठे, अर्थात् आदितः पेंतालीसवें, अध्यायमें पुनः भगवान्का कुब्जा एवं अक्रूर आदिके गृहोंमें पधारनेका निरूपण हुवा है। यह भगवान्के भक्तके अलावा अन्यत्र विरक्तिके द्योतानार्थ होनेसे भगवान्के वैराग्यरूप गुणका निरूपण है। कुब्जाने भक्तिभाववशात् नहीं प्रत्युत कामभावसे विवश हो कर भगवान्को अपने घर आमन्त्रित किया था। उसे भगवान्ने न तो जीवन्मुक्तिरूपा भक्ति और न विदेहरूपा मुक्ति ही प्रदान की। कमसे कम तब तो नहीं अतः यह भगवान्के भक्तेतरजनोंमें वैराग्यके सूचनार्थ है “कुब्जातु राजसी नारी तथा अक्रूरः च यादवः उपलक्षणभावेन द्वौ एतौ विनिरूपितौ” (त.दी.नि.३।१०।१७९-१८०)।

राजसप्रमेयप्रकरणीय सप्तमाध्यायः

सातवें, अर्थात् आदितः छियालीसवें, अध्यायमें अक्रूरद्वारा धृतराष्ट्रको पाण्डवोंकी रक्षाके उपदेश दिलवाये जानेपर भी उसका इस विषयमें पुत्रासक्तिके अतिरेकवश सावधान न होना भगवान्‌को अभिप्रेत भूभारहरणरूप धर्मिकार्य है। वहां भी भगवान्‌के कुन्तीआदि सात्त्विक भक्तोंको अक्रूरद्वारा सान्त्वना दिलवाना भी भगवान्‌के धर्मिरूपमें की जानेवाली लीला है “कुन्ती च पाण्डवाः चैव सात्त्विकौ पूर्ववद् मतौ। धृतराष्ट्रकृते दुःखे तस्यापि स्यात्तु बोधनं, स तु सात्त्विकवयौ हि पुत्रस्नेहात् तथा अकरोत्” (त.दी.नि.३।१०।१८०-१८१)।

यहां पूर्वनिर्दिष्ट तामसप्रकरणोक्त व्रजभक्तोंको तो निरोध सिद्ध हो जानेसे केवल बाह्यानुसन्धान होनेपर ही विप्रयोगकी प्रतीति होती है अन्यथा आन्तरिक संयोगानुभूतिमें तो किसी प्रकारका प्रतिबन्ध उन्हें हो ही नहीं सकता था। अतः राजसप्रकरणोचित चांचल्यवशात् केवल बाह्यानुसन्धानवश विप्रयोग निरूपित हुवा है। और अतएव उनकेलिये प्रेषित भगवत्सन्देशमें भी आन्तरानुसन्धानका उपदेश ही उपलब्ध होता है “यशोदा वाथ नन्दो वा गोपिका वा यदा-यदा कृष्णासक्तैकहृदयाः तदा आविर्भावम् एति हि। बहिर्मुखदशायान्तु न पश्यन्तीति दुःखिताः अतः प्रबोधएव अत्र कर्तव्यो न ततो अधिकः” (त.दी.नि.३।१०।१६७-१६९)। जहां तक राजसप्रकरणके भक्तोंका सवाल है तो प्रारम्भके तीन अध्यायोंमें तो उनकी भक्तिमें प्रतिबन्धक जो भय थे उनके निराकरणकी कथा है। माहात्म्यज्ञानसहित स्नेह जैसे भक्तिका रूप धारण कर लेता है वैसे ही भयरहित माहात्म्यज्ञान भी भक्तिके रूपमें खिल पाता है “तेन एवं सिद्धं माहात्म्यम् आसक्तः स्याद् भयादपि। एवं त्रिभिः इह अध्यायैः आसक्तौ साधनं जगौ। स्निग्धानां सान्त्वनाभावे प्रतिबन्धो भवेद् इह। अतः चतुर्भिः भूतानां त्रिविधानां च सान्त्वनम्” (त.दी.नि.३।१०।१६४-१६६)। अतः अन्तिम चार अध्याय भक्तसान्त्वनाके निरूपणार्थ हैं। इनमें अन्तिम अध्यायमें कुन्ती-पाण्डवोंको सान्त्वना प्रदान करनेके निरूपणार्थ

हैं। क्योंकि आगामी प्रकरणोंमें उन्हें प्रपञ्चविस्मृतिपूर्वक अपने स्वरूपमें भगवान्को आसक्त बनाना है। मथुराके राजस भक्तोंके हृदयमें प्रमाणप्रकरणमें प्रेम प्रकट करके प्रस्तुत प्रमेयप्रकरणमें उसे आसक्तिके भाव तक विकसित करना अभीष्ट है परन्तु इन्हें प्रपञ्चविस्मृतिसहित भगवदासक्तिरूप निरोध अग्रिम राजस साधन-फलाध्यायोंका वर्ण्यविषय है। यह प्रस्तुत राजस प्रमेयप्रकरणका संक्षिप्त प्रारूप है।

अस्तु, यह नितान्त हर्ष एवं गौरव को विषय है कि श्रीरामानुज सम्प्रदायके सन्निष्ठ अनुगामी परन्तु भगवद्भक्तिभावके माधुर्यका सभी कुसुमोंमें से मधुमक्षिकाकी तरह मधुसंचय करनेवाले श्रीवेंकटरमनजीने कितने सारे खण्डोंमें दशमस्कन्धसुबोधिनीके आंग्लभाषामें अनुवादका काम, कितनी त्वरा और तत्परता के साथ, कितने कम समयमें, कितने भगवद्भक्तिके आवेशमें पूर्ण करके सभी संस्कृतभाषासे अनभिज्ञ श्रीमद्भागवतप्रेमिजनोंकेलिये सुलभ बना दिया है! इनके भक्तिभावसे ओतप्रोत इस प्रदानकी किन शब्दोंमें प्रशंसा करनी!! अतएव इनके इन अनुवादोंको उसी तत्परताके साथ प्रकाशित करनेवाली 'सद्गुरु-प्रकाशन' संस्थाके पदाधिकारी भी सभी श्रीमद्भागवतरसिकोंकी हार्दिक बधाईके पात्र हैं!!!

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।

वाचोऽभिधायिनीः नाम्नां कायः तत्प्रह्वणादिषु ॥

कर्मभिः भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया ।

मङ्गलाचरितैः दानैः रतिः नः कृष्णईश्वरे ॥

श्रीवल्लभमताभ्यासे कृपया येन दीक्षितः ।

दीक्षितं तमहं नौमि श्रीतातचरणं सदा ॥

ज्येष्ठशुक्ला द्वादशी

वि.सं. २०६०.

मुंबई.

गोस्वामी श्याम मनोहर

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhāgavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,





Sri

Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2008

॥ श्रीगुरुवन्द्य ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
अल्लैरिवरमणाख्येन भाषाभेदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभाष्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभज-
नैव विदुषा तादृशमेव कृतम् । सरसभाषाङ्गीली सदृश्य
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतं वाः
भगवदनुग्रहसाहितपाठकप्रमोदमावेति नारायणस्मृतिपूर्वं
विरमामि ।

नारायण! नारायण!! नारायण!!!

ॐ उक्तं आशास्यते
श्रीरङ्ग-रामानुजयतिना ।

Sri Ranga Ramanuja Yati



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

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Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skāndas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystally spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

and my Gurudeva Ubhaya vedānta Shri Sampathkumāra Swāmī, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Sri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavata Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashrāmam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmīns and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmīns and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" – which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhādās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. **To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.**

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं-त्रयचत्वारिंशोऽध्यायः ॥

CHAPTER 43, CANTO 10,

SRI BHĀGAVATAM.

शब्दस्य हि बलं पूर्णं सप्तभिर्विनिरूपितम् ।

अर्थस्यापि बलं रोधे तावद्भिर्विनिरूप्यते ॥१॥

KĀRIKA 1 Meaning: “In the divisions of chapters, dealing with “evidence” (Pramāṇa), there we see the full efficacy and power of the “sound” (Sabda). This is explained in 7 chapters, as the “sound” is symbolic of the Supreme Brahman (ultimate truth or reality) and this Supreme Brahman has the 6 qualities and along with our Lord, who is the “Supreme Brahman”, it is of 7 types. Hence, each of these “quality” has been described by each of the 7 chapters. The Lord Himself, who is the “Premeya” for the sake of Nirodha (total and pure Bhakthi to our Lord), has been described in 7 chapters.

प्रपञ्चो विस्मृतः सर्वैरुत्सवाद्यैरनेकधा ।

माहात्म्यस्य परिज्ञानात्तदासक्तिर्निरूप्यते ॥२॥

KĀRIKA 2 Meaning: “They” forgot this universe through the celebrations of many types of festivals. On the dawn of the total knowledge about the glory and greatness of our Lord, they got “attachment and love” for our Lord.

This "loving attachment" (Aasakthi) is also being explained."

द्रष्टृणां च तथा पित्रोः सर्वेषामेव चैव हि ।

पूर्वोक्तानां तथान्येषां द्वाभ्यां द्वाभ्यामुदीर्यते ॥३॥

KĀRIKA 3 Meaning: "The loving attachment of onlookers, father, mother and of others is being explained through each of the chapters. Also, is explained the loving attachment of the Tamasik Gopis, as told in the first instance, and also of others, through two chapters each."

एवमासक्तिसिद्धौ हि तदेकपरता पुनः ।

वक्तव्येति ततो हेतोः फलं चापि निरूप्यते ॥४॥

KĀRIKA 4 Meaning: "In this way, after describing this "loving attachment" in these chapters dealing with "Prameya" (i.e. our goal or our beloved Lord) in the chapters dealing with "spiritual efforts", (Saadhan) the aspect of "deep anguish felt, due to separation from our Lord" (Vyasana) is also explained."

चत्वारिंशत्तमेऽध्याये कृष्णासक्तिर्निरूप्यते ।

दृष्ट्वा सामर्थ्यमतुलं विस्मितानामनेकधा ॥५॥

KĀRIKA 5 Meaning: "In this 43rd chapter, the loving attachment, which the Lord caused, in the minds of the "Rajasik" devotees, is being described. These "Rajasik" devotees, having seen the divine capacity of various kinds, exhibited by our Lord, got more lovingly attached to our Lord, in utter bewilderment and astonishment."

श्रीसुबोधिनी : पूर्वाध्याये भगवतो दोषाभावाय विशेषचेष्टाफलं साधारणचेष्टारूपस्य कालस्य च दुर्निमित्तप्रदर्शनलक्षणं निरूपितम्, तथाप्यनिवृत्तौ भक्तोपेक्षादोषो भगवतोपि भविष्यतीति अनाहूतयोरपि रामकृष्णयोर्दर्शनार्थं प्रवृत्तिर्निरूप्यते। तत्र प्रथमं रङ्गदर्शनार्थं प्रवृत्तावित्याह-अथ कृष्णश्च रामश्चेति।

SRI SUBODHINI: In the 42nd Chapter, with a view to prove that our Lord was "Blame-Less" we were made

to understand his "Wordly and Supernatural" Glory! The Factor of "Time" (Kāla) showed bad omens and these also were described. Even then Kamsa did not end his bad actions. In this Chapter, our Lord thought that if he does'nt not go to the Assembly Hall, after seeing Mathura just because, he was not invited, and due to this our Lord gave up his Devotees, this "Blemish" will be put on him. Hence with a view to remove this "Delusion", both our Lord Shri Krishna and Shri Balarama began to again look at the City. Firstly, they came to see the Assembly Hall, where the wrestling bouts were supposed to take place. Shri Sukadeva has described this through the following Verse.

श्रीशुक उवाच -

अथ कृष्णञ्च रामश्च कृतशौचो परंतप ।

मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेयतुः ॥१॥

VERSE1 Meaning: "Shri Sukadeva said, "Oh! Wise one! Afterwards, our Lord Shri Krishna and Shri Balarama, having got readied (bathed and purified etc.) already, on hearing the sounds of the Dhundhubhi and the wrestlers, understood, that the tasks had already begun in the special arena. Hence, they came near to this place, with a view to see it."

श्रीसुबोधिनी : चकारद्वयं तदीयानां समुच्चयार्थम्, ससाधनं फलं च तत्र गच्छतीति निरोधे न कोऽपि सन्देह इति भावः। अथेति प्रक्रियान्तरम्, प्रमेयबलमारभ्यत इति। कृतशौचौ कृतावश्यकविति केचित्। पूर्वदिन एव कृतं शौचं स्वशुद्धता याभ्याम्। परंतपेति संबोधनं गूढार्थपरिज्ञानाय। ब्रह्मधर्मां ह्येतत्पसा ज्ञातव्या इति। तदा मल्लानां दुन्दुभीनां च नितरां घोषं श्रुत्वा सर्वसामग्री सिद्धेति स्वयमपि द्रष्टुमुपेयतुः निकटे गतौ ॥१॥ प्रमेयनिरोधे दृष्टं माहात्म्यं प्रयोजकमिति वक्तुं प्रथमं कुवलयपीडवधो निरूप्यते रङ्गद्वारमिति त्रयोदशभिः।

SRI SUBODHINI: The word “Cha” has been used twice in this verse. The purport of this is, that everyone will be blessed with Nirodha by our Lord, as the “spiritual effort” (Saadhan) of Shri Balarama and the “result of spiritual effort” (Phalam) viz. our Lord Shri Krishna, were both entering that place. Hence there will not be any doubt at all about everyone’s NIRODHA. The word “Atha” (now) has been used to indicate, that, another subject is being commenced. In other words, the power of “evidence” was shown in the previous division of chapters. Now the power of “Prameya” (our Lord) will be explained in these chapters. Some commentators say, that the meaning of the words “having cleaned up” (KRUTASOUCHOU) is that, our Lord and Shri Balarama got cleaned and purified themselves, in the early morning. But our Shri Mahaprabhuji says, that the real meaning of these words are, that the Lord and Shri Balarama had cleaned themselves last evening itself. The king has been addressed as “Parantapa” to indicate that the king can understand the subtle and secret meanings and purport. The reason being that this “Brahman, our Lord” can be realized only through hard penance on the part of the devotee.

On hearing the sounds of Nagadha and the wrestlers, they understood, that all the materials were ready at the arena i.e. everything was about to begin. Hence our Lord also came there, with a view to see everything.

The actual “Darsan” of our Lord’s “Māhatmyam” who is the “goal and beloved” (Prameya), is the cause for their attaining NIRODHA — this factor is explained through these 13 verses, describing the killing of the mammoth elephant KUALAYAPEEDAM.

रङ्गद्वारं समासाद्य तस्मिन् गजमवस्थितम् ।

अपश्यत्कुवल्यापीडं कृष्णोऽम्बष्ठप्रचोदितम् ॥२॥

VERSE 2 Meaning: “Our Lord Shri Krishna came near to the gate of this arena, and saw the huge mammoth elephant Kuvalayapeedam, driven and controlled by the mahout.”

श्रीसुबोधिनी : कालजयो हि पौरुषमिति स त्रयोदशात्मा संवत्सरो निरूपितः। कुवलयां भूमण्डलं तस्यापीडं मुकुटस्थानीयम्। आसमन्तात् पीडा वा यस्मात्। द्विपश्रेष्ठं हन्तुमुद्यत इत्याह रङ्गद्वारमिति। रङ्ग उत्सवस्थानम्, तस्यापि शोभार्थं द्वारादिनिर्माणम्। तावत्पर्यन्तं सम्यगेव गत्वा तस्मिन् द्वारमध्ये गजमवस्थितमपश्यत्। तदैव ह्युत्सवः संपद्यते, यदि कालो निवृत्तो भवति तदोत्सवदर्शनमिति। मृत्युर्हि गजरूपः पञ्चमे निरूपितः। अवस्थितमचलं दृष्ट्यैव हननार्थमपश्यत्। सर्वथा हनने हेतुः कुवलयापीडामिति। सर्वेषामेव दुःखदम्। तत्रापि अम्बष्ठेन संकरोद्भवेन जातिहीनेन प्रकर्षेण प्रेरितं स्वसंमुखमागच्छन्तम्। अनेन भगवतोऽक्लिष्टकर्मत्वं निरूपितम्। कदाचित् साधारणोऽयं भवेत्, अतस्तच्छङ्कापरिहारार्थं कृष्णः ॥२॥ कालात्मानं दृष्ट्वापि तेन बलक्षये जातेऽपि पुनः प्रबोधं कृतवानित्याह बद्धवेति।

SRI SUBODHINI: Bravery consists in conquering the effect of “time” (Kala). This factor of “time” is of 13 months, which is also termed as a year. “Time” has to be conquered and for this, this Divine Leela is being described. Hence, there are two meanings for the words used for the construction of its name! (1) “KUALAYASYA APEEDAM” — the crown of this earth” — and (2) “That which gives trouble and sorrow, in many ways, to this earth”. Our Lord got ready to kill such an elephant and for this sake, He came there. With a view to beautify the place of these celebrations, the entry points and gates were constructed in a very special way. Our Lord came up to the gate. Our Lord thought that the “celebrations” can take place only, after removing/destroying the factor of “time” (this elephant) which was giving sorrow to this earth. After destroying this elephant, “we will all witness the festival”! The elephant represented the form of death.

and this has been told in the 5th canto of Sri Bhagavatam. With a view to kill this symbol of death, which was standing in the middle of the gate, our Lord began to see this elephant, which the Lord now thought as giving sorrow to everyone. The mahout belonged to a very low category of persons, and he was also coming in front of our Lord. Moreover, the Lord will not have any difficulty in destroying this elephant, as He is the "one who doesn't need to put any effort to do anything" (AKLISH-TAKARMA). If someone were to say, that this elephant was an ordinary one, this sort of doubt is removed by telling that, this elephant was also the form of our Lord Shri Krishna, who is the Divine self behind the factor of "time" (KAALAATMA).

On being seen by our Lord only, the elephant lost all its strength. Even then, our Lord challenged this elephant with a view to enable everyone to realize His glory. This is described by the following verse.

बद्ध्वा परिकरं शौरिः समुह्य कुटिलालकान् ।

उवाच हस्तिपं वाचा मेघनादगम्भीरया ॥३॥

VERSE 3 Meaning: "Our Lord tied the upper cloth to His waist, gathered together his hair and tied it into a knot, and spoke such words to the mahout, which resembled the shattering sounds of the clouds."

श्रीसुबोधिनी : परिकरमुत्तरीयं वस्त्रं कटिसंबद्धं कृत्वा, कुटिलालकांश्च हस्तद्वयेन चूडाकारेण बद्ध्वा, कालमुभयतो निरुध्य, भ्रमनिवृत्त्यर्थं वाचा निर्भर्त्सनं कृतवानित्याह उवाचेति। हस्ती चेत् दुष्टः, हस्तिपेन वारणीयः। हस्तिपश्चेत्, स एव मारणीयः, अन्यथा उभावपि मारणीयाविति। तदधीनो हस्तीति तस्य निर्भर्त्सने यथा भयमुत्पद्यते, तथा सिंहसमानस्य मेघस्येव नादं कृतवानित्याह मेघनादगम्भीरया वाचेति। मेघनादापेक्षयापि गम्भीराः अनेनान्तः स्थितानां तप्तानां वसुदेवादीनां तापोऽपि निवारितः ॥३॥ निर्भर्त्सनमाह अम्बष्ठाम्बष्ठेति।

SRI SUBODHINI: Our Lord tied His upper cloth to His waist. He tied His hair, with His two hands, into a knot. Through this action, our Lord stopped the factor of "time" (Kaala) in both the ways. But with a view to remove this "illusion" created by Him, He challenged the mahout with His "words". If the elephant is cruel and violent, it is the duty of the mahout to prevent the elephant from doing violent actions, and if the mahout does not do this duty, then it is necessary to kill the mahout also. It may become necessary to kill both of them also, if it cannot be avoided. This elephant was under the control of this mahout. Hence, our Lord challenged, by making a fearsome sound, like that of the thunder produced by the clouds, and began to speak to the mahout. Vasudeva and others, who were in the prison listened to this thundering voice of our Lord, attained peace and happiness, in their sorrowful inner-minds.

The way our Lord challenged the mahout is being described by the next verse.

अम्बष्ठाम्बष्ठ मार्गं नो देह्यपक्रम मा चिरम् ।

नोचेत्सकुञ्जरं त्वाद्य नयामि यमसादनम् ॥४॥

VERSE 4 Meaning: "Oh! Mahout! Oh! Mahout! Please give way for all of us to go in through this gate. Please remove yourself from here way quickly. Please do not delay. If you will not move away from here, then I will send you, along with your elephant to the abode of Lord Yama."

श्रीसुबोधिनी : निन्दायां वीप्सा। प्रतिलोमजोऽम्बष्ठ इति तस्य सहजदोषकीर्तनेनैव तिरस्कारो भवति। अनवहितस्य श्रवणार्थं वा द्विरुक्तिः। नो मार्गं देहीति। अयमस्माकमेव मार्गः, उत्सवोस्मदर्थमेव कृत इति। अस्मभ्यं मार्गं देहीति च। कथं देयमिति चेत्, तत्राह अपक्रमेति। इतोऽन्यत्र गच्छ चिरं मा। अन्यथाज्ञोल्लङ्घने मदीयः कालोऽधिकारी मारयिष्यतीति।

किञ्च। यदि केनापि प्रकारेण मार्गं न दास्यसि, तत उभयोर्दोषे कुञ्जरसहितं त्वामद्यैव यमसादनं नयामि प्रापयिष्यामि। मध्ये न त्यक्ष्यामीति। मृत्युरेव यमगृहम्। अन्यथा 'मल्लेभकंसयवना' इति गणना विरुध्येत। कदाचिद्धस्ती मम युद्धसाधनमिति न मन्तव्यमित्यभिप्रायेणाह सकुञ्जरमिति। अद्यैवेति। तव मारणेऽपि विलम्बो न भविष्यतीत्यर्थः। अद्येति वर्तमानकालवाचकम्, न तु दिनवाचकम् ॥४॥ ततो यज्जातं तदाह एवं निर्भर्त्सित इति।

SRI SUBODHINI: With a view to challenge him, our Lord has used the word "Oh! Mahout!" twice! — as mahouts are born out of inappropriate wedlock. Thus, he had a natural "blemish" (by his birth), and our Lord's "challenging" him was done, with a view to indicate this factor. Moreover, our Lord called out to him "twice", with a view to make him give attention, to His words (i.e. if the mahout does not give attention after being called once). "Please give way, for all of us to attend the festival, as this is the way and the festival has been arranged for our sake only. If the mahout were to ask as to how, he should give way to our Lord, then the Lord would answer "Please move away from here. Please do not delay any more. If you will commit delay in removing from this place, then My subservient authority of "time" will destroy you now itself!" Then the Lord tells specifically that "If you do not give way to us at all, then treating both of you, as full of "blemish", I will be forced to kill both of you, and send you to the abode of death (Lord Yama). I will not leave you, in the middle. Reference to the "abode of Yama" means "death". "Please also do not understand, that this elephant is a "weapon" for your fighting with Me and I will leave this elephant (treating it as a weapon only) from being killed! I will kill this elephant also, along with you. You may ask Me, as to when I will do this killing? Our Lord replies, "I will not delay at all in killing you. I will do it NOW!" This is

indicated by the use of the word “ADHYA”- indicating “NOW” – the present tense! Or it denotes “today”.

On our Lord challenging the mahout, in this way, whatever happened is being described through the next verse.

एवं निर्भर्त्सितोऽम्बष्ठः कुपितः कोपितं गजम् ।
नोदयामास कृष्णाय कालान्तकयमोपमम् ॥५॥

VERSE 5 Meaning: “In this way, insulted, the mahout got very angry. He made the elephant also get anger! This elephant symbolized the factors of “time” (Kaala), the “terminator” (ANTAKA) and of Lord Yama also, and the mahout sent this elephant to our Lord.”

श्रीसुबोधिनी : एवमित्यसह्यं निर्भर्त्सनम्। नितरां भर्त्सितः अम्बष्ठो हीनः, अत एव हितवाक्येऽपि कुपितः हस्ती पूर्वमेव तेन कोपितः कृतोऽस्ति, अतस्तत्कर्मनिपुणाः मूर्खः कृष्णाय सदानन्दाय कालाय वा प्रेरयामास। ननूपद्रवार्थं प्रेरणम्, उपद्रवे हि कालो निमित्तम्, अन्यथा साधनानि विपरीतानि भवेयुः। अन्तको मृत्युः। स चेत् कुतश्चिज्जायेत, ततोऽनिष्टं भवेत्। अधिकारी यमो वा यद्याज्ञां दद्यात्। एवमङ्गं श्रुतिपुराणशास्त्रभेदेन। तेष्वसङ्गतेषु प्रयोजनाभावात् किं प्रेरणार्थेत्याशङ्क्याह कालान्तकयमोपममिति। त्रितयप्रतिरूपोऽयम्। यत्रैतदभावः, तत्र तेषामपेक्षा, न त्वस्मिन् विद्यमाने ॥५॥ यद्यम्बष्ठप्रेरितः हस्ती विशेषतो नापकुर्यात्, तदा न मारयेदिति तस्य विशेषापकारमाह करीन्द्रस्तमभिद्रुत्येति।

SRI SUBODHINI: Our Lord had brought out the “low category” of this mahout by this “birth” itself. The mahout felt insulted due to this, and getting upset that his “stature” was affected! He got very angry now and he had readied the elephant, with anger even previously. This foolish mahout goaded the elephant to attack our Lord, who is the form of everlasting “bliss” (Sadaanandaroupa) and also of the Divine self behind the factor of “time” (Kaalaatma).

The mahout had inspired the elephant to do violent actions and to give sorrow. "Time" is the factor which gives difficulties and sorrow. If this was not true, then the "efforts" will bring the "opposite results"! The "Antaka" (terminator) is "death" only. The one who gives the "order" for "death" is Lord Yama only, and "death" will happen only, when Lord Yama gives the "order"! Otherwise, it does not take place! In this way, in the science of astrology, in the Vedas and in the Puranas, different "reasons and causes" for death have been described. What is the use of the "mahout" inspiring the elephant to cause "death"? Unless all these factors join, no one can cause death. But here, this elephant symbolized all the three factors of time, death and Lord Yama! In other words all these "three" were established in this elephant. Hence this elephant represented all the necessary factors for causing "death".

If this elephant, inspired by the mahout had desisted from doing anything wrong to our Lord, our Lord would have spared this elephant from being killed. But the elephant committed the "wrong act" to our Lord, and this is explained in the next verse.

करीन्द्रस्तमभिद्रुत्य करेण तरसाग्रहीत् ।

कराद्विगलितः सोऽमुं निहत्याङ्घ्रिष्वलीयत ॥६॥

VERSE 6 Meaning: "This mammoth elephant, which was very angry and had been inspired by the mahout, came near to our Lord, very quickly caught hold of our Lord, through his trunk. Our Lord got out of its grip by taking a subtle body, and gave a blow to this elephant and hid Himself between "its legs".

श्रीसुबोधिनी : ननु भगवत्समीपागमने देवैः कथं न निरुद्ध इत्याशङ्क्याह इन्द्र इति। क्रियाशक्तिप्रधानः करी। क्रियायामधिपतिश्चेन्द्रः। अतो निष्प्रत्यूहं तं भगवन्तमभिप्रेत्य तरसा शीघ्रमेव करेण शुण्डादण्डेन भगवन्तमग्रहीत्।

क्रिययापि भगवान् व्याप्तो भविष्यतीति बुद्ध्या तथा कृतवान्; भगवांस्तु भक्त्यैव वश्य इति कराद्विगलितो जात इत्याह। विशेषेण गलितः। करो हि धर्तुमेवाशक्तो जातः। स्थूलबुद्ध्या धृतः सूक्ष्मो जातः। यतः स प्रसिद्धः सर्वशक्तिः। ततः अमुं हस्तिनं निहत्य तस्याज्ञानार्थं अङ्घ्रिष्वलीयत, तस्यैव पादचतुष्टयमध्ये गुप्तो जातः। अनेन दैवाद्विमोकः पलायनं च व्यावर्तितम्। तस्यान्तर्दृष्ट्यर्थं च जिज्ञासायामेव प्राप्यत इति ज्ञापनार्थम् ॥६॥ ततो यज्जातं तदाह संक्रुद्ध इति।

SRI SUBODHINI: Lord Indra is the presiding celestial deity of "action". Hence, the celestial deities did not stop this elephant from this "action". Due to this, without being prevented, this elephant came near to our Lord, and very quickly caught hold of our Lord, through its trunk, thinking that the Lord will come under its control. But the elephant did not have the knowledge, that the Lord comes under the control of His devotee only and to none else! The Lord binds Himself, only for His own devotee. In other words, except the devotee, nothing or no one else can bring our Lord under his/its control!

Hence, our Lord, very easily got out of the grip of it's trunk!, which was incapable of holding our Lord! This elephant had caught hold of our Lord, thinking Him, as a "human" boy! — but our Lord, being omnipotent, was able to get out of it's control in His subtle body. On getting out of it's control, the Lord gave a severe blow to the elephant, and went inside the four legs of this animal and hid Himself inside it's stomach! The elephant did not know, as to where the Lord had hid Himself!

It is sheer ignorance to regard this incident, that our Lord had thus escaped His fate or destiny! Our Lord is always omnipotent. Hence He took a very subtle body, and got out of this "grip" of the elephant by Himself, and hid underneath the belly of the elephant. Our Lord enacted this particular Divine Leela of coming under the "belly"

of the elephant, only to indicate that "He who desires to meet Me, I also will meet him, and this devotee will attain Me, when he has got the inside vision."

After hiding Himself between the legs of this elephant, whatever happened next, is being explained by the next verse.

संक्रुद्धस्तमचक्षाणो घ्राणदृष्टिः स केशवम् ।

परामृशत्पुष्करेण स प्रसह्य विनिर्गतः ॥७॥

VERSE 7 Meaning: "This elephant was capable of locating an object through his power of "smelling". Having got enraged, this elephant began to think deeply, as he was not able to see our Lord. He began to search for our Lord. He thought "where has he gone so quickly?" Then he began to "smell", and having got to realize, as to where our Lord was standing, once again got hold of Him, with his trunk — but yet again our Lord forcibly freed Himself from its grip."

श्रीसुबोधिनी : ताडनेन सुतरां क्रुद्धः। दृष्ट्वा हि प्रयत्नः कर्तव्य इति दर्शनार्थं यतमानोऽपि नापश्यदित्याह **तमचक्षाण** इति। भगवन्तमपश्यत् पशुत्वात् घ्राणदृष्टिर्जातः। घ्राणेन हि ते जानन्ति। यतः स प्रसिद्धः युद्धादौ समर्थः केशवं परामृशत्। स हि ब्रह्मादीनां सुखार्थमवतीर्ण इति तेनापि धृतो जातः। तत्रापि पुष्करेण धृतः। पुष्करं हस्तमुखम्। तदा भगवान् स्थूलो भूत्वा प्रसह्य बलात् पुष्कराद्विनिर्गतो जातः। न हि पुष्करनाभः पुष्करेण ग्रहीतुं शक्यः ॥७॥ ततो भगवान् विशेषाकारेण कोपमुत्पादयितुं पश्चाद्भूत्वा पुच्छं गृहीतवानित्याह **पुच्छे प्रगृह्येति**।

SRI SUBODHINI: The elephant got so much anger as he was unable to see our Lord. He wanted to take revenge. But he saw here and there, but could not see our Lord. Then he used his power of "smelling" objects and began to search for our Lord, through this "animal vision" (Pasudrishti). He was able to realize, as to where

our Lord was, and also understood about the prowess and strength of our Lord, in fighting with him. “Our Lord has manifested Himself to give bliss and welfare to Lord Brahma and others. Why cant I also get the benefit of welfare and bliss from the Lord?” — with this desire also, in it's mind, the elephant caught hold of our Lord very strongly! But our Lord, who had “all types of capacities” on His finger tips, made His body bigger, and forcibly freed Himself from it's grip. How can our Lord be caught from the level of His “navel”, when there is the “lotus” flower in His navel? In other words, the elephant could never bind or hold on to our Lord!

Afterwards, our Lord, with a view to make the elephant get more anger, caught hold of it's tail, by going behind. This is described in the next verse.

पुच्छे प्रगृह्यातिबलं धनुषः पञ्चविंशतिम् ।

विचकर्ष यथा नागं सुपर्ण इव लीलया ॥८॥

VERSE 8 Meaning: “Our Lord caught hold of the tail of the elephant with both of His hands, and very playfully, dragged this elephant to a distance of “25 bows”! — Like Garuda drags away large and big serpents!”

श्रीसुबोधिनी : प्रकर्षेण हस्तद्वयेन गृहीत्वा धनुषो मानेन चतुर्हस्तेन पञ्चविंशतिसङ्ख्या यावता भवति, तावद्दूरं विचकर्ष। धनुषः पञ्चविंशतिर्यत्रेत्यलुक् समासः। ननु महान् सः सूक्ष्मश्च भगवान्, कथमाकर्षणं कृतवान् इत्याशङ्क्याह यथा नागमिति। सुपर्णो हि महान्तमपि नागमाकर्षति। भक्षो हि निःसत्त्वः कर्तव्यः। अन्यथा भक्षणे प्रतिबन्धको भवेत्। तथा भगवानपि मारणार्थं तस्य बलनाशं करोति। पञ्चविंशति तत्त्वानि हि तस्मिन् सन्ति तेषामनुरोधात्। धनुश्च रक्षकमिति तेन मिता भूमिः तदर्थमाकृष्टा। तावता मार्गो भवति। ‘शतहस्ते तु करिण’मिति तावत् दूरे गते मार्गस्थानां नापकाराय भवतीति। धनुर्हस्तचतुष्टयम्। एतदपि लीलया। अनेन तस्य स्वबलमपि ज्ञापितवान्

॥८॥ ततः स मोचयितुं समर्थः स्थिरीभवितुं च परावृत्त्या भगवान् धर्तव्य इति यत्नं कृतवानित्याह स पर्यावर्तमानेनेति।

SRI SUBODHINI: Our Lord caught the tail of this elephant with both of His hands and dragged him to a distance of "25 bows" (viz. around 200 feet, as a bow is equal to 8 feet — $25 \times 8 = 200$ feet). Our Lord was small and cute, but this elephant was so huge and big. How did He drag this mammoth, for such a distance? Removing this doubt, our Shri Mahaprabhuji says that, in this verse, a very apt example has been given to indicate this. Like the Garuda bird drags away, so easily, huge pythons and large serpents, for a long distance! The reason for this "dragging" is for making the "victim" weak, so that either it can be killed or eaten! In the scriptures it is specified that, an intelligent person should always remain, at least 800 feet away from an elephant. For this sake also, our Lord had taken away this elephant for a considerable distance! This was done by our Lord to "weaken" the elephant, so that he can be killed without any difficulty. In this elephant, all the 25 primordial principles were present, and hence our Lord dragged it up to a distance of "25 bows" (a minimum of 200 feet), as if to make a way! If this "way" (distance) of at least 800 feet isn't made, then only, this elephant will not be able to create any more trouble to the traveling public. All this was enacted by our Lord, as part of His Divine Leela, in a very easy and facile way. Through this, our Lord also made the elephant realize His omnipotence and limitless strength.

The elephant, with a view to escape the hold of our Lord and to stand erect, thinking itself of being capable of doing this by its own efforts, now, swirled on both it's

right and left sides, with an intention of catching our Lord. This is being explained in the next verse.

स पर्यावर्तमानेन सव्यदक्षिणतोऽच्युतः ।

बभ्राम भ्राम्यमाणेन गोपुच्छेनेव बालकः ॥९॥

VERSE 9 Meaning: "This elephant began to swirl on it's right and left sides and our Lord also, in turn, began to swirl the elephant on the opposite side, like the boys catch hold of the tail of calves, and swirl them from left to right and vice versa."

श्रीसुबोधिनी : सव्यदक्षिणतः वामेन दक्षिणेन च भागेन परिवर्तमानेन कृत्वा स प्रसिद्धो येनाकृष्टः। भयाभावायाह अच्युत इति। श्रोतुः शङ्कानिवृत्त्यर्थं सर्वत्रैव तथोक्तवान्। स्वयमपि भगवान् बभ्राम्। स हि भगवदर्थं प्रयत्नं करोतीति। किञ्च। भगवतैव स भ्राम्यमाणो जातः। अतो भ्रामयन् स्वयं बभ्राम्। ननु भगवान् सर्वसमर्थः किमिति बभ्राम्, तत्राह गोपुच्छेनेव बालक इति। बालको हि लीलया परिभ्रमति, तथा लीलाप्रदर्शनार्थं तथा कृतवान् ॥९॥ लीलार्थमेव तथा करणमिति पश्चाल्लीलां त्यक्त्वा प्रौढलीलाप्रदर्शनार्थं संमुखमागत्य युद्धं कृतवानित्याह तत इति।

SRI SUBODHINI: This elephant swayed to the right and left, intermittently, and tried to drag our Lord in turn! But our Lord did not get any fear as our Lord is "Achyuta" (one who has no "decline" in His powers at any time). Our Lord never ever feels, that there is something lacking in Him. He always has His full omnipotence and due to this He is always courageous. That no one should get any doubt on this, while listening to His Divine Leelas, here in this verse, the word "Achyuta" has been used, as the holy name of our Lord. As our Lord was fearless, He also swayed Himself, in the same way, as the elephant did — through which, this elephant was not able to catch hold of our Lord, although he tried his best

to catch our Lord! Our Lord, with a view to delude the elephant, began to go round. If someone were to doubt as to, why our Lord also followed the way of the elephant, although He is omnipotent, and could have disposed off this animal in a split second, with a view to remove this doubt, it is said here that, like a boy, while playing, catches hold of the tail of a calf and follows the calf, while the calf drags him! Our Lord also began to enact His Divine play in this way, by allowing the elephant to drag Him also! — although in reality, He was in full control of the situation!

This “going behind” and “dragging” were done by our Lord, as part of His Divine Leela. After enacting this Divine Leelas as a “boy”, now the Lord, with a view to show the Divine Leela as a “mature” person (grown up), decided to fight this elephant, by coming in front of him. This is explained by the following verse.

ततोऽभिमुखमभ्येत्य पाणिनाहत्य वारणम्।

प्राद्रवत्पातयामास स्पृश्यमानः पदे पदे ॥१०॥

VERSE 10 Meaning: “Afterwards, our Lord came before the elephant, gave it a blow and ran away. The elephant ran after our Lord to catch Him, but through this running, got tired and began to fall at each step forward.”

श्रीसुबोधिनी : पुच्छं विसृज्य अभिमुखमभ्येत्य हस्तिसंमुखे गत्वा सजातीयबालकसंमुखमिव पौरुषख्यापनार्थं गत्वा सजातीयबालकसंमुखमिव पौरुषख्यापनार्थं पाणिना मुखे आहत्य प्राद्रवत्। स हि हस्ती वारणः सर्वानेव निवारयितुं शक्नोति। तादृशोऽप्यप्रयोजको जात इति वक्तुं तथोक्तवान्। किञ्च। तथैव प्राद्रवत्, यथा पदे पदे स्पृश्यमानो भवति। तथा भवनस्य प्रयोजनमाह पातयामासेति। सूक्ष्मो भगवान् स महानुच्चैः स्पृष्ट्वा धर्तव्य इति नीचो भवन् पतति। एवमनुलोमप्रतिलोमाभ्यां क्रीडां कृतवान् ॥१०॥ ततो

वञ्चनेन दैत्यांशः स इति, सोऽपि प्रकारो ज्ञायत इति ज्ञापयितुं लीलां कृतवानित्याह स धावन्निति।

SRI SUBODHINI: Our Lord released His grip on it's tail and came in front of the elephant. He gave a blow to the elephant, like the cowherd boys were used to do, with a view to show their bravery and courage. The Lord also, after giving this blow, ran away from that place. This elephant had the strength and power to stop and catch anyone, but here, his efforts and strength became futile. How did it become futile? This is explained as follows — that our Lord ran in such a way, that the elephant fell down at each of its forward step taken to catch our Lord! This was due to the elephant being so huge and big, and our Lord was very beautifully “subtle”! Hence the elephant had to lower it's head to put it's feet on the Lord, with a view to catch Him, and in this process it had to bow down, and due to this, he fell on the ground. Our Lord, in this way, intermittently made His body big or small, as required, and enacted His Divine Leela of making the elephant fall again and again.

Due to its “cheating” nature, it became clear that this elephant was “demoniac” in nature. Our Lord knew about this, and He enacted His Divine Leela, with a view to exhibit this knowledge, and the same is explained through the next verse.

स धावन्क्रीडया भूमौ पतित्वा सहसोत्थितः ।

तं मत्वा पतितं क्रुद्धो दन्ताभ्यां सोऽहनत् भुवम् ॥११॥

VERSE 11 Meaning: “Our Lord, playfully, while running enacted the Divine Leela of falling down on the ground and also getting up quickly; but this enraged elephant, thinking that the Lord had fallen on the ground,

tried to attack Him with its tusk. But our Lord was not there at all on the ground! Hence due to coming into contact with the ground, the tusks of the elephant got stuck up on the ground, which led to great pain and stress for the elephant.”

श्रीसुबोधिनी : क्रीडया धावन् अनवहित इव भूमौ पतितः। पतनपर्यन्तमेव स दृष्टवान्। भगवांस्तु पतित्वा सहसैवौत्थितः। ततस्तस्य भ्रमकार्यमाहं तं मत्वेति। भगवन्तं तथा मत्वा पूर्वमपकृतः क्रुद्धः सन् भुवं दन्ताभ्यां पतितस्थानमहनत्। ततोतिव्यथां प्राप्तवान्। साधनत्रयमपि तस्यैवं पराहतं जातम् ॥११॥ ततः क्रुद्धो यत्कृतवांस्तदाह स्वविक्रम इति।

SRI SUBODHINI: Our Lord, while running, “acted” as though He was falling down due to inattention on His part! The elephant seeing the Lord having fallen, came to attack our Lord. But our Lord had also got up so quickly that the elephant could not realize this quick action of our Lord! Hence, thinking that the Lord was lying there only, where He had acted as “having fallen”, the elephant enraged, began to attack the ground with its two tusks, through which the elephant got intense pain. The elephant did this act for three times, and all its efforts became futile.

Afterwards, whatever was done by the elephant, in great anger, is being explained through the next verse.

स्वविक्रमे प्रतिहते कुञ्जरेन्द्रोऽत्यमर्षणः।

चोद्यमानो महामात्रैः कृष्णमभ्यद्रवदुषा ॥१२॥

VERSE 12 Meaning: “On seeing its own efforts becoming futile, the elephant got very upset, and on being goaded by the mahout, it came in great anger, and with a view to fight, it came violently, very near to our Lord.”

श्रीसुबोधिनी : स हि साधनबले क्षीणे संपूर्णेनैव शरीरेण तदुपरि पतिष्यामीति बुद्ध्या प्रवृत्तः। यतः कुञ्जरेन्द्रः स्वरूपतो महान्। अतः साधने

क्षीणेऽपि न निवृत्तः, किन्तु साधनक्षयः रोषहेतुरेव जात इत्याह अत्यमर्षणं इति। अधिकममर्षणं क्रोधो यस्य तादृशो जातः तत्रापि महामात्रैः उपरि पृष्ठः परितश्च चोद्यमानः कृष्णं सर्वमारकं सुतरां सांप्रतं दैत्यपक्षस्य। शुद्धभावेन चेदृच्छेत्, कृतार्थो वा भवेत्, किन्तु रुषा अभ्यद्रवत् ॥१२॥ तदा भगवान् सर्वात्मना समायातीति मारितवानित्याह तमापतन्तमिति।

SRI SUBODHINI: When the elephant saw, that all its efforts were rendered futile, it thought that it is appropriate to attack our Lord with it's entire body — and that this effort may succeed! He now used his intellect, as he is a king among the elephants, and his body was great and big. He did not stop, although all his efforts were made futile by our Lord. This failure made him, doubly enraged and angry. Then the mahout also goaded the elephant to fight our Lord, in every way, by going near to our Lord. If the elephant had come only with a view to fight with our Lord, then it would have been blessed by our Lord, with fulfillment and welfare. But it came in great anger, to our Lord, due to which, our Lord Shri Krishna, who is also the Divine factor of time, which destroys everyone and being the destroyer of all demoniac and wicked persons, decided to destroy this elephant.

Our Lord now realized, that this elephant had decided to die in every way. Due to this, He destroyed this elephant, and it is explained through the next verse.

तमापतन्तमासाद्य भगवान्मधुसूदनः ।

निगृह्य पाणिना हस्तं पातयामास भूतले ॥१३॥

VERSE 13 Meaning: “Our Lord Shri Madhusudana, on seeing the elephant violently charging in front of Him, caught hold of it's trunk, through His hands, and made it fall on the ground.”

श्रीसुबोधिनी : उपरि पतन्तं तं आसाद्य स्वयमग्र गत्वा।
 मारणप्रकारानभिज्ञः भगवान् शङ्का वा अमारणं वा न संभावितमिति ज्ञापयितुमाह
मधुसूदन इति। यो हि मधुकैटभौ मारितवान्, तस्याल्पसत्त्वस्यास्य हनने कः
 प्रयास इति। किन्तु स्वपाणिना तस्य हस्तं प्रसार्यमाणां निगृह्य नितरां
 लकुटवत् गृहीत्वा शाखामिव भूतले पातयामास ॥१३॥ स्थूलशरीरस्य
 पातनेनैव मूच्छा सम्पन्ना, ततो यत्कृतवांस्तदाह पतितं तं पदाक्रम्येति।

SRI SUBODHINI: The elephant had come to fall on our Lord and the Lord, went in turn near to this elephant and caught hold of its long trunk, through His hands. We should never doubt, as to whether the Lord knows as to how to destroy, or whether He will be able to kill or not? Why? He is the destroyer of the demons Madhu and Kaitabha — who were very powerful demons — and that is why our Lord is hailed with the holy name of MADHUSUDANA! Hence, He does not have to make a great effort to kill this petty animal! Like a small boy, catches hold of a weak branch of a tree, through a stick and make it fall down, in the same way, our Lord also caught hold of its trunk, with His hands and dashed it on the ground!

As the elephant carried a huge weight, on falling on the ground itself, it lost its consciousness. Afterwards whatever was done by our Lord is being explained through the next verse.

पतितं तं पदाक्रम्य मृगेन्द्र इव लीलया ।

दन्तमुत्पाद्य तेनैव हस्तिपांश्चाहनद्धरिः ॥१४॥

VERSE 14 Meaning: “By putting His holy feet on the fallen elephant, like the lion plucks the tusks of the elephant, our Lord also plucked its tusks! But the lion has to put enormous efforts to do this. In the case of our Lord, without any effort, as a mere play, these tusks were

plucked out. The Lord used the same tusk to kill the mahout also.”

श्रीसुबोधिनी : प्रथमव्यापारेणैव पतितः। तादृशं मस्तके पादं दत्त्वा दन्तमुत्पाट्य तेनैव दन्तेनाहनत्। उत्पाटने प्रकारमाह मृगेन्द्र इति। स हि कुम्भस्थलं विदार्य तत्र दन्तमूलं बन्धनेभ्यः पृथक्कृत्य पश्चादन्तमेवोत्पाटयति। परं महता प्रयासेन। भगवांस्तु लीलयेति विशेषः। ततस्तेनैव दन्तेन सर्वानेव महामात्रान् यैर्यैः प्रेरितः तानहनत्। चकारात् हस्तिनम्। ननु गजः किमिति हतः, अर्द्धमृत एव त्युक्तमुचित इति चेत्, तत्राह हरिरिति। सिंहो हि मारयत्येव। शाश्वतिको विरोध इति। भगवांश्च हरिः सर्वदुःखहर्ता, अर्द्धमृतस्य जीवने महान् क्लेश इति। वसुदेवादीनामपि दुःखं दूरीकर्तव्यमिति ॥१४॥ एवं हस्तिनं हत्वा प्रतिबन्धकापगमे तन्निवृत्तिं सूचयन् अन्तःप्रविष्ट इत्याह मृतकमिति।

SRI SUBODHINI: The elephant fell down through the act of the first blow given by our Lord after catching it's trunk. Our Lord placed His feet on the head of this fallen elephant, plucked it's tusks, and killed everyone through these tusks only. The way, these tusks were plucked out by our Lord is being described - like that the king of animals, the Lion, plucks the tusks of an elephant! The lion at first attacks the neck of the elephant. Then after removing the skin, it goes deep under the root of the tusks, by removing the flesh, through it's powerful teeth and paws. Then it plucks out the tusks. To accomplish this task, the lion has to put enormous efforts. But our Lord plucked out these tusks, like a mere play, without any effort! Our Lord used these tusks to kill those mahouts, who had given orders to this elephant to attack our Lord. The elephant was also killed in this way. The word "Cha" (and) used in this verse, gives the answer to the doubt, which may arise in the minds of some, as to why the Lord had to kill the elephant, when after the initial fall, the

elephant was as good as dead? The answer is that our Lord is "SRI HARI", which has been specifically given in the verse, to denote, that, the "elephant" and the "lion" are "natural" enemies and a lion never leaves an elephant as "half-killed" i.e. a lion always totally kills an elephant. The second meaning of this word "HARI" is that OUR LORD IS THE REDEEMER OF THE SORROW OF EVERYONE, and if He were to leave the elephant "half-killed", then the elephant will suffer a lot of pain, while dying slowly. The Lord was compassionate, that the elephant should not suffer any more pain and hence He killed the elephant also. Apart from killing this elephant, the Lord, through this brave action, was eager to remove the anxiety of His father Vasudeva and others.

In this way, after killing the elephant, as there was no bar for His entry into the arena, the Lord entered the arena indicating the destruction of this elephant. This is explained in the next verse.

मृतकं द्विपमुत्सृज्य दन्तपाणिः समाविशत् ।

अंसन्यस्तविषाणोऽसृङ्मदबिन्दुभिरङ्कितः ॥

विरूढस्वेदकणिकावदनाम्बुरुहो बभौ ॥१५॥

VERSE 15 Meaning: "Our Lord left the dead elephant there only and took the tusks in His hands, and entered the arena, holding the tusks on His shoulder. At this time, the lotus like face of our Lord was beautified with few drops of the elephant's blood and perspiration."

श्रीसुबोधिनी : स हि पूर्वमेवासमर्थः अप्रयोजको जीवः यतः पानेष्युभयसापेक्षः अतस्तं विसृज्य दन्तपाणिर्भूत्वा सम्यगेवाव्यग्र आविशत्। तदा प्रविष्टस्य भगवतः स्वरूपं वर्णयति असन्यस्तविषाण इति। लोकानां प्रतीत्यर्थं दन्तोऽयं महाभार इति अंसे स्थापितवान्। साप्येका लीला। ततः असृङ्मदयोः बिन्दुभिरङ्कितो जातः सर्वाङ्ग समाकर्षणेन दन्तस्य तत्र स्थितः

मदः रुधिरं च कणशो भगवति संबद्धः। यथा पूर्वदिवसे मालया चन्दनैश्च शुशुभे, एवमिदानीमपि दन्तेन मदबिन्दुभिश्च शुशुभे। विषाणमिति। कदाचिद्वाद्यविषाणं गोपालाः स्कन्धेऽपि बिभ्रति, नापूर्वमिति ख्यापयितुं कुवलयपीडं च बलीवर्दतुल्यं ज्ञापयितुम्। किञ्च। विरूढेति। विशेषेण रूढा याः स्वेदकणिकाः ता वदनाम्बुरुहे यस्य भक्तार्थं भगवानेवं प्रयासं करोतीति ज्ञापयितुं कणिकोद्भेदः। एतादृशोऽपि बभौ। सर्वोत्कृष्टकान्तियुक्तोजात इत्यर्थः ॥१५॥ एवं भगवन्तं वर्णयित्वा सर्वेषां सुखेन रङ्गप्रवेशमाह वृताविति।

SRI SUBODHINI: The elephant was both useless and incapable and due to this, the Lord left the elephant there only. He then took the tusks in His hand and fearlessly came into the arena. The way, the holy body of our Lord was seen by everyone is being described. With a view "just" to show to the world, that the tusks were indeed very heavy, the Lord kept the same on His shoulder. However, in reality, this tusk was just a leaf in His hand! This was also a play or Divine Leela for our Lord! Our Lord was seen very beautiful with drops of blood and perspiration, which had fallen on the lotus like face of our Lord, when He had plucked the tusks of the elephant! Today He looked so very beautiful with these, just like the same way, He was looking very beautiful, yesterday with garlands and sandal paste! Cowherd boys, sometimes keep their Shringa instrument on their shoulders. In the same way, our Lord showed that keeping this "tusk" on His shoulder, is just like keeping the Shringa instrument on His shoulder, as He regarded this elephant as equal to the bull only! The Lord wanted to show to the world, that this mammoth elephant was only a "bull" for Him! And the "tusk" is equal to the "Shringa" instrument only. The "perspiration" on His face showed that the Lord wanted to declare to this universe, that I TAKE SO MUCH TROUBLE FOR THE SAKE OF MY DEVO-

TEES, THAT SO MUCH OF PERSPIRATION IS SEEN ON MY FACE, WHICH BEAUTIFIES ME SO MUCH MORE. In fact, this "beauty" makes our Lord look more brilliant.

In this way, after describing our Lord's Divine form, through the next verse, it is said, that the Lord entered into the arena, with a view to confer all types of welfare and happiness to everyone.

वृत्तौ गोपैः कतिपयैर्बलदेवजनार्दनौ ।

रङ्गं विविशतू राजनाजदन्तवरायुधौ ॥१६॥

VERSE 16 Meaning: "Oh King! our Lord Shri Krishna, keeping the mighty weapon of the tusk of the elephant, surrounded by countless Gopas and Shri Balarama, entered into the main hall of this arena."

श्रीसुबोधिनी : केचन गोपाला इतस्ततः पलायिताः, केचनान्तःप्रविष्टाः, केचनैव च स्थिताः। अतः कतिपयैरेव गोपैर्वृत्तौ। बलभद्रेणापि द्वितीयो दन्तो गृहीतः। हस्तिनः सर्वस्वं तदिति, शत्रोर्द्धनं ग्राह्यमिति, अग्रे साधनस्याप्यपेक्षितत्वात्, तत्र प्रवेशे दैत्यवधार्थं सामर्थ्यं सहजद्वेषः सूचयितुं बलदेव इत्युक्तवान्। जनार्दनः अविद्यामपि मारयतीति किं तस्य तद्गृहीतमारणे प्रयास इति ज्ञापयति। रङ्गमिति। तादृशौ रङ्गं रङ्गप्रदेशम्, गजदन्तावेव वरे उत्कृष्टे आयुधे ययोः तादृशौ इदानीमेव मारयिष्याव इति बोधयन्ताविव विविशतुः। निःशङ्कतया प्रविष्टौ ॥१६॥ तादृशवेषेण प्रवेशस्य प्रयोजनं वदन् भगवतः स्वरूपः बलभद्रसहितं सर्वैर्दृष्टं यथाधिकारं नानाभावान् जनयतीत्याह मल्लानामशनिरिति।

SRI SUBODHINI: Many Gopas had run away hither and thither, many other Gopas in this melee had entered the arena itself, and our Lord was now surrounded by the remaining Gopas, who were few in number only. The second tusk was carried by Shri Balarama. The tusk is the most valuable wealth of an elephant. For our Lord and

Shri Balarama these tusks were not the “booty” from the enemy. The scriptures say, that the victor can take away the “wealth” of the vanquished enemy. Moreover the Lord needed an instrument (weapon) for the coming battles! Our Shri Balarama has been hailed, in this verse as “Baladeva”, with a view to indicate, that Shri Balarama had the capacity to destroy all these demons, and He is the natural enemy of these demons and all wicked persons. Our Lord, in turn, has been hailed as “Janaardana” in this verse, to indicate, that the Lord is capable of destroying the “ignorance” (AVIDHYA) of His devotees and for Him, is there any need to put enormous effort to destroy this mere elephant? Not at all! That is why, here in the verse, the holy name of our Lord as “Janaardana” has been specially specified! Now, both the brothers fearlessly carrying the mighty tusks, as their weapons, entered the arena with such pomp and power, that, they looked, as though, they will destroy all the wicked persons, then and there, without wasting any time!

Describing the reason for wearing this “form and make up”, it is said, that along with Shri Baladeva, everyone saw the Divine form of our Lord also. This “Darsan” inspired different kinds of attitudes and reactions in the minds of the “onlookers” — as per their own “deserving and authority”. (FROM THIS, WE HAVE TO REALIZE THAT THE LORD IS ALWAYS WITH US AND READY TO RESPOND, AS PER OUR OWN ASPIRATION AND DEVOTION TO HIM. THE QUESTION IS, DO WE REALLY NEED AND LOVE HIM IN THE SAME WAY (ATLEAST) THROUGH WHICH WE GET ATTACHED TO THE THINGS/PERSONS OF HIS OWN CREATION?) The Lord was thus, giving “Darsan” as per their own “individual” attitude and aspiration. This is being described below.

मल्लानामशनिरूपां नरवरः स्त्रीणां स्मरो मूर्तिमान्,
 गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।
 मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां,
 वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः ॥१७॥

VERSE 17 Meaning: "It is said, that the people, in the arena, had the "Darsan" of our Lord Shri Krishna, who came there along with His brother, and this "Darsan" made them attain different types and kinds of attitudes (Bhāva). Thus, the wrestlers saw in Him, the mighty "Vajram" (which is unbreakable); ordinary people saw Him as a king (i.e. the "best" among the humans); for the women, the Lord appeared as though the "cupid" (Lord of love) Himself has now come by taking a beautiful "form"!; the Gopas saw Him as their own (i.e. as one of them); the wicked kings saw the Lord as the "ruler", who symbolized "punishment" to be meted out to them; for His own parents, the Lord appeared as their own darling son!; to Kamsa, the Lord appeared as His "time", for retribution and death; for the illiterate people, the Lord appeared as a form, without any brilliance; for the Yogis, the Lord symbolized the highest spiritual principle and for the Yadavas, the Lord gave "Darsan" as their own worshipful deity."!

प्रमेयेण निरोधोऽत्र कर्तव्यो हरिणा भृशम् ।

लोकाश्च दशधा भिन्नास्ततो दशविधोऽभवत् ॥१॥

KĀRIKA 1 Meaning: "In this place, our Lord had desired to create NIRODHA among His devotees, through the strength of His Divine form. Thus, our Lord gave Darsan to everyone, in ten different ways, as this "world" consists of 10 different "Bhāvas" or attitudes. This makes

the “deserving” or “authority” also to be of 10 categories.”

यस्य भावो यथा लोके तस्यानुसरणे कृते ।

निरोधो जायते सम्यक् अन्यथा बन्धनं भवेत् ॥२॥

KĀRIKA 2 Meaning: “NIRODHA gets completed or becomes total, when the Lord gives His holy “Darsan” in the same way, as per the “Bhava” (attitude) of His devotees. Otherwise, this attitude becomes “worldly” (Loukik), and acts as an “obstacle” (in the attainment of Nirodha = pure and total Bhakthi to our Lord).

गुणा नवविधाः प्रोक्तास्तद्भावस्तथा परः ।

शृङ्गारादिरसाश्चैव तेषामेव निरूपकाः ॥३॥

KĀRIKA 3 Meaning: “The qualities (Gunas) are 9 in number and the 10th one is “Nirguna” (beyond the qualities). In this way, there are 10 differences. The “Rasas” (relish — bliss) like “Shringara” (love) also describe these only.”

राजसास्त्रिविधाः पूर्वं सात्त्विकाश्च ततः पराः ।

आध्यात्मिकास्तथा पूर्वं दैविकास्तु ततः परम् ॥४॥

KĀRIKA 4 Meaning: “At first, description is given of the three categories of the Rajasik people. Then, the description is given of those, who are Satwik spiritually, and the Tamasik, who are “physically” oriented. Afterwards, the description is given of Satwik, who are also spiritually oriented. Then referene is made to those, who are celestial in nature.”

रौद्रोऽद्भुतश्च शृङ्गारो हासो वीरो दया तथा ।

भयानकोऽपि वीभत्सः शान्तो भक्तिरसस्तथा ॥५॥

KĀRIKA 5 Meaning: “Anger, wonder, love, laughter, valour, compassion, fearsome, (dangerous) fear, peace

and Bhakthi Rasa — these types of 10 “Rasas” (relish) have been described.”

एतान् दर्शयितुं भावान् हरिरेवं बभौ महान् ।

अतस्तस्मिन् गुणा एव सर्वे भावा न चान्यथा ॥६॥

KĀRIKA 6 Meaning: “With a view to exhibit these “Rasas” (relish) only, our Lord Sri Hari, showed His most glorious illumined Divine form. In this way, only the “qualities” symbolize “one’s attitude or Bhāva”. “There is nothing else.”

श्रीसुबोधिनी : आदौ मल्लाः प्रतियोगिनमन्वेषमाणाः, भगवान् न प्रतियोगी, किन्तु विसदृश इति, सोऽपि सर्वथा मारक एवेति ज्ञातवन्त इत्याह मल्लानामशनिरिति विदितः साग्रजो बलभद्रसहितः रङ्गं गत इति। यत्र हि विद्युत्पतति, वृष्टिश्च, तत्र न समीचीनमिति ज्ञात्वा विद्युतोऽतिवेगात् पलायनेऽप्यशक्ता जाता इत्यर्थः। तेन मल्लस्वभावा निरुद्धाः, ये रौद्रप्रकृतयः। ततोऽन्ये साधारणाः राजसाः भगवन्तमद्भुतं ज्ञातवन्त इत्याह नृणां नरवर इति। अद्भुतो नरः नरश्रेष्ठ इति भगवन्तं दृष्ट्वा अद्भुतदर्शनमिति अद्भुतरस एवोत्पन्नः। साधारणास्त्वद्भुतरसेनैव वशे भवन्ति इति। सर्वत्र ‘इति विदितो रङ्गं गत’ इति संबध्यते। तादृशावस्थायामपि स्त्रीणां राजससात्त्विकानाम् भगवान् स्वफलस्वरूप एव प्रतिभाति इत्याह स्त्रीणामिति द्रष्टुमागतानाम्। ताः कामपृतनाः कदापि स्वस्वामिनं न दृष्टवत्यः। स्मरो हि स्मर्तव्यात्मा। स इदानीं मूर्तिमान् चेज्जातः, तदा सनाथा जाताः। अतः परं सर्वैरेवेन्द्रियैः शरीरेणान्तःकरणेन च सेव्यो जात इति। एवमेकविधास्त्रयो निरूपिताः। सर्वाधमा मल्लाः, उत्तमाः स्त्रिय इति पुष्टिमार्गे क्रम उक्तः। आधिभौतिकाभिमानिनामेषा रीतिरिति। एवं सामर्थ्यप्रकटनेऽपि गोपानां राजसतामसानां स्वजनः अस्मदीय एवायं बन्धुः, परमुत्कर्षापन्नः। अतो भगवता यो वेशः कृतो विलक्षणः, स हास्यरसजनको जातः। यथा स्वकीये वेशे कृते आध्यात्मिके। एते देहस्वरूपाः, इन्द्रियरूपास्त्वग्रिमाः, आत्मरूपास्तत इति। दम्पत्वेन इन्द्रियतुल्यता राज्ञाम्। भगवन्तं दृष्ट्वा तेषां वीररस उत्पन्न इत्याह असतां क्षितिभुजां शास्तेति। सन्तो ये ते वृष्णित्वेन वक्तव्याः भक्त्यधिकारिणः। ये

च लौकिकाः असन्तस्ते पामरा एव बीभत्सरसे वक्तव्याः। ये पुनः राजसराजसाः ते राजसभावसिद्ध्यर्थं क्षितिभुज उच्यन्ते। वीररसस्तेषामेव। भगवन्तं दृष्ट्वा युद्धार्थं बुद्धिस्तेषामुत्पन्ना। परमयं शास्तेति तेषां न प्रवृत्तिः। वीररसस्तूपद्यत एवेति रसोत्तमत्वार्थमेवमुक्तम्। यथा हीनस्यापि पुरुषस्य महाराजावरोधे दृष्टे शृङ्गाररस उत्पद्यत एव, परं तासां नोत्पद्यते, अधमबुद्धेर्बाधकत्वात्। स्वस्मात्तत्रोत्कर्षबुद्धिः सर्वत्र रसपोषिका। अतिवीराणामसतां विचाररहितानां दृप्तानां शास्तृत्वप्रतीतावपि वीररसो युक्त एव। यथा स्त्रीणां स्नेहो भगवति, तथैव ततोऽप्याधिको वसुदेवदेवक्योः स्नेहः, परं तमः अज्ञानात्मकमिति कामस्तत्र प्रयोजकः। अत्र तु मोह इति। मोहांशे राजसत्वम्। स्नेहांशस्तु मयत्र सात्त्विक एव। लौकिकत्वाद्राजसत्वं निषिद्धत्वात्तामसत्वं विहितत्वान् सात्त्विकत्वं चेति स्नेहे त्रयो भेदाः। तत्तदधिकारिणां तथैव निरोध उक्तः। स्वपित्रोर्वसुदेवदेवक्योः शिशुर्बालक एव। करुणापरपर्यायो दयारस उत्पन्नः। स हि स्नेहस्यान्तरङ्गं भवति। सा दया करुणारूपा। स्नेहधर्मा बालक एवेति तेषां शिशुरेवेति प्रतिभातः। सात्त्विकान् गणयति। ये हि मुक्त्यधिकारिणः अलौकिकाः, ते भयबीभत्सशान्तरसेष्वधिक्रियन्ते। तत्रानुपदमेव मुक्तिर्भविष्यतीति दुष्टकर्मकर्तेति कंसः तामससात्त्विकः देहाधिष्ठात्रो देवतेव प्राज्ञ इव निरूप्यते मृत्युर्भोजपतेरिति। मृत्युर्भयात्मकः। न हि ततोऽधिकं भयमस्ति। लोकन्यायेन नरकापेक्षयापि मृत्युरेव। महान् भोजानां पतिरिति महत्त्वं सात्त्विकत्वार्थमुक्तम्। विराडविदुषामिति। ये हि भगवत्स्वरूपनिष्ठा भक्ताः राजससात्त्विकाः, तेषां स्नेहवशात् रुधिरमदबिन्दुभिः कृत्वा बीभत्सरस उत्पद्यते। यथा स्वपुत्रादौ असद्द्रव्यसंबन्धे विचिकित्सा भवति। अन्यथा तद्दूरीकरणार्थं प्रवृत्तिर्न स्यात्। निन्दा तु भगवल्लीलापरिज्ञानात्। 'उत्कृत्योत्कृत्यकृत्ति'मित्यादिकमपि महतामेव बीभत्सरसजनकम्, न तु प्राकृतानाम्, अन्यथा निरोधे ते न वक्तव्याः स्युः। नह्यतिप्राकृताः 'त्यक्तव्य एव भगवा'निति बुद्धियुक्ताः निरोधाधिकारिणो भवन्ति। विराट्शब्दः शोभाभाववाचकः विगतराजनरूपः, न तु प्रसिद्धः। अदृष्टत्वादसंमतत्वाच्च। न हि तत्स्वरूपज्ञा अविदुषो भवन्ति। परं योगिनो हि सात्त्विकसात्त्विकाः प्रवृत्तिस्वभावत्वान्न गुणातीताः। तेषां स्वेष्ट-सिद्ध्यर्थमात्मत्वेन च स्फुरणात्प्रकारद्वयेन च स्नेहः। अतो योगिनां परमेव तत्त्वं पुरुषोत्तमरूपम्। तेषां सर्वं तत्त्वात्मकमित्यात्मापि तत्त्वरूपो भवति। योगसाङ्ख्ययोरेषैव व्यवस्था परत्वं परमकाष्ठापन्नत्वम्। वृष्णयो हि यादवा

भगवदीया गुणातीताः, येषां सात्त्विकान्ते परमो निरोधो वक्तव्यः। 'शय्यात्नानाटालापे'ति। तेषां भवगति परत्वं स्वामित्वं देवतात्वं च विदितं जातम्। दासस्य हि स्वामी नियामकः। स लौकिकोऽपि भवतीति तद्व्यावृत्त्यर्थं देवतापदम्। स्वस्मिन् अलौकिकबुद्धौ हीनत्वाभावात् दृढा भक्तिर्न भविष्यतीति स्वस्मिन् प्राकृतत्वबुद्धिरेव। अतः परेदेवतात्वं भगवति युक्तम्, भगवांस्तु यादृशस्तादृश एव सर्वविलक्षणः सर्वरूपश्चेति। अत उक्तमिति विदित इति। रङ्गस्थानं गतः यत्र सर्वेषामेव रसः पुष्टो भवति। यद्यपि शान्तरसस्य न विशेषाभिनयः, तथापि तथोपवेशनेन सामान्याभिनयोऽस्त्येव। 'अष्टौ नाट्ये' रसा' इति विशेषाभिप्रायम्। भक्तिरसोऽपि रसदृष्टिवत् निपुणैरभिनयेन इति। सर्वेषामेवार्थे रङ्गं गतः। साग्रजो बलभद्रसहितः। समानतया सर्वत्र निरूपयन् अत्र गौणत्वार्थं सहभावमेवोक्तवान्। अन्यथा द्विवचनेनैव वदेत्। वेदसहभावोऽपि भगवति वक्तव्यः, अलौकिकत्वाया। तत्रापि सर्वरससंबन्धे पित्रोरित्यादि न सामञ्जस्येन युक्तं भवेत्। गोपानामपि लीलाया अकृतत्वात् न हास्यरसत्वम्। तस्मादसर्वत्वात् सहभाव एवोक्तः। रसोत्पत्तौ तत्तद्बुद्धिर्योग्यत्वेन निरूपिता फलोन्मुखत्वाय ॥१७॥ प्रधानक्रमेण कंसस्यादौ भयमाह हतं कुवलयपीड-मिति।

SRI SUBODHINI: (1) In the arena, the wrestlers saw the Lord, as if they were searching for a competitor to fight with, and they now realized, that the Lord was appearing to them as the impregnable "Vajra" weapon of Lord Indra, and that He will definitely destroy all of them! And the Lord is not just a competitor only! That is why, in the verse, it is specified that, "The Lord appeared to them as the Vrajra weapon". Where the lightning strikes incessantly and raining heavily, there is very little safety at this place. In fact, it becomes difficult even to run away from this place. Thus, even after seeing the Lord, in this way, they were rendered incapable of running away from that place! In this way the LORD CAUSED "NIRODHA" IN THOSE WRESTLERS HAVING THE QUALITY OF "ANGER" (OR "ROUDRAM").

(2) By telling “for ordinary people the Lord appeared as the king” — the ordinary “Rajasik” people saw our Lord as the “best among the humans” i.e. the king — wonderfully dressed up like a king. Through this, OUR LORD EXPRESSED HIS QUALITY OF “WONDER” (ADBHUTAM) — as ordinary persons are easily attracted to things, which are extraordinary and wonderful!

(3) “For women the Lord appeared as the symbol of love” — Those ladies, who had come to witness the function there, were having the quality of “Rajasik — Satwa” (dynamism combined with harmony). Hence, they were granted their desired result of having the “Darsan” of our Lord’s Divine form only. They represented the “army” of “cupids” and they had never seen their “husband” (viz. the Kaamadeva = cupid). Now that their “husband” or “Lord” has manifested with a “form” outside, as our Lord, they all felt that their own “NATHA” or “husband” had now come to see them! In this way, having taken the “form”, they thought they will be able to serve their own “Lord”, with their entire body, the senses and their inner minds. THROUGH THIS OUR LORD EXPRESSED THE QUALITY OF LOVE.

All these three categories of persons have been described in one way or as one lot. The lowest in this group are the “wrestlers”, as they are “Tamas-Tamasik” (ignorant). The “best” among them are the “women”, as they are Rajasik blended with Satwa. This is as per the tenets and practice of this path of grace (PUSHTI-MARGA). Those, who are proud of their “physical” nature (bodies etc.), were the Gopas. These Gopas, even after witnessing the “glory” (Māhatmyam) of our Lord, due to their attachment and pride in their “bodies”, regarded our Lord as “their relative” only. Hence these

"Gopas" are of the quality of "Tamas-Rajas".

(4) Although the Lord was considered by them as their "own relative", they became immensely happy and joyful. They saw the "extraordinary dress" worn by our Lord WHICH INDUCED IN THEM THE RELISH OF LAUGHTER (HAASYAM) IN THIS WAY OUR LORD EXHIBITED HERE HIS QUALITY OF LAUGHTER. Our Lord, through His "spiritual dressing" (i.e. taking this human form) inspired the rise of Rasa (bliss) in the minds of these "physical" human beings. In the same way, He will inspire the rise of Rasa (bliss) in the minds of the kings, who were attached to their senses, and also in the minds of spiritually devoted Bhakthas. The kings have been compared to the "senses", which necessarily have to be conquered or prevailed upon.

(5) On seeing our Lord only, they got in them, the quality of "VALOUR" (Veeram). This has been referred to, in this verse, through the words "Our Lord who will accord punishment to the wicked kings". These wicked kings, got the feeling, no sooner they saw our Lord, that they will be suppressed by the Lord. They thought, that if they fight with the Lord, then the Lord may not be able to conquer them. Such wicked thoughts passed through their low intellects. This wicked intellect became the reason for their not being able to appreciate the true glory of our Lord. Like senses being attached to the senses-objects are not able to have the "Darsan" of our Lord, and due to this, it becomes necessary to conquer and subjugate one's "senses", in the same way, our Lord realized the necessity to conquer these kings. Our Lord gave them the "Darsan" through His "Rasa" of "valour". But on the saints and devotees, among the innumerable onlookers, and those who were of the Vrishni clan, who

also deserved to be conferred with Bhakthi by our Lord, the Lord blessed them with Bhakthi. But the worldly wicked kings were very gross and lowly in their conduct and nature.

(6) TO THESE KINGS THE LORD SHOWED HIS FORM WITH HIS QUALITY OF FEAR (BĪBHATSA). Those, who were "Rajasik" by nature, were called as the "kings" (RAJA) and in this way, only these kings got the "Rasa" of "valour", on getting the Darsan of the Lord.

On seeing our Lord, these kings got the intellect to fight our Lord. But they got the realization, that the Lord is the "protector". Hence they did not actually get to fight with the Lord. But the Rasa (relish) of "valour" had risen in their minds, which is considered as one of the "best" of relish or "Rasas" among all the "Rasas". Our Lord exhibited this "Rasa", to show it's value and importance.

If an ordinary low category person sees women of the royal household, there is every possibility of this person getting a trace of "desire". But a lady from the royal household would not get the same trace of "desire", when she sees this low category ordinary person, as the queen would regard this person as being not of her own status i.e. inferior. The intellect, which regards the other as "better" than oneself, gives rise to "bliss or Rasa" and nurtures it. Hence, those who are extraordinarily brave and courageous, even if they are not good persons, lacking thinking power and are also egoistic, they are able to give rise to the quality of "valour" on the onlookers.

The women of Mathura had indeed "love" for our Lord, but both Shri Vasudeva and mother Devaki had more "love" for our Lord. In these "women" this "love" was based on "desire" (Kaama), which is "Tamasik" ignorance. The "love" of our Lord's parents, was due to

infatuation and "infatuation" is considered as "Rajasik", although love and Prema are always considered as Satwik.

"Love" has three divisions or kinds. When there is "worldly" love, then it is termed as "Rajasik". When love arises, which is against the injunctions of the scriptures, then this "love" is termed as "Tamasik". But, when "love" arises, which is as per our scriptures, then the same is considered as Satwik. Thus, in this verse, as per the "deserving nature and authority" the conferment of NIRODHA has been explained.

(7) Our Lord gave the "Darsan" of being "their own son", for His parents Vasudeva and Devaki. As they saw Him, as their own child, THEY GOT COMPASSION (DAYA) in their heart. This "Rasa" or quality (relish) is the innermost form of love, which can remain established only in the Lord being considered as their "son" only. Hence OUR LORD SHOWED HIMSELF AS THEIR CHILD.

The "Satwika" (harmonious) persons are deserving to attain "liberation", and they are also extraordinary (ALOUKIK). They deserve the experience of the "Rasas" of fear, revulsion and of "peace" (SAANTHA). Of these, the one, who will be liberated very soon, was Kamsa, who did cruel acts, and he is considered as "Tamas Satwik".

(8) "For Kamsa the Lord appeared as "DEATH". DEATH IS OF THE FORM OF FEAR and is considered as the highest of all "fears"! From this "worldly" point of view, "death" is considered as more "greater" than even the "hell". By referring to Kamsa as the king of the "Bhojas", his glory also is alluded to. This also indicates his "Satwika" nature.

(9) "For ordinary persons, the Lord appeared as "VIRAAT" or without any brilliance. Although they were ignorant persons, they had great BHAKTI to our Lord and are considered as "Rajasa Satwika" devotees. After seeing the droplets of blood and perspiration on the face of our Lord, they got fear and worry. Here the Lord exhibited the Rasa of "fear". Like one's parents become worried, if their child comes into contact with a bad and unpleasant object or substance, and they also put efforts to ward off this or remove the same.

If there was no doubt or fear for this, then no one will put effort to remove these. All these things happen due to love. "Blemish" arises due to not being able to fully understand clearly the reason for the Divine Leela being enacted by our Lord. Where Divine Leelas of an extraordinary nature are enacted or exhibited, then this aspect of "fear" arises in the minds of noble and great persons. He, who is ordinary and ignorant, does not get this emotion. If this "Rasa" arises among the ordinary people, then this will not cause "NIRODHA" in our Lord. In other words, those whose intellect are ignorant and ordinary, who consider that our Lord is fit only to be given up (i.e. not to be loved), these people do not "deserve" to attain "NIRODHA". The word "Viraat" is used here to show "lack of brilliance" or the one from whom all the "brilliance" has been taken away. But those who are able to appreciate the glory and greatness of our Lord are not "foolish or ignorant". In other words, only those who are intelligent, are able to understand the real Divine nature of our Lord. The Yogis are considered as Satwik-Satwik, but due to their preoccupation with various actions, they are not considered as "NIRGUNA" or those, who have gone beyond the three qualities. Our Lord inspires them

as their Divine self (AATMAROOPA), so that they can attain their desired goals. Thus, for the Yogis, the highest principle is our Lord Shri Purushottama. In their "vision", all these are governed by the principle of Aatma, which is the basis for everything. In fact Yoga and Sankhya describe this "principle" only.

(10) The word "Para" used here speaks of the ultimate highest truth i.e. there is nothing higher than this "truth". These Yadavas, who were also known as "Vrishnis" meaning "belonging" to our Lord (BHAGAWADIYA) are considered as "GUNAATITA" (beyond the 3 qualities of Satwa, Rajasa and Tamasa). These Yadavas realized our Lord, as their most exalted "Swami" (master) and "deity" (Lord) Himself! For a servant, the "master" is the controller. This "master" is, many a times, "worldly" (i.e. in this world, there are ordinary "masters" and servants). "But our Master (Swami) is not an ordinary or worldly master." To describe this only, the word "DEVATA" (deity — Lord) has been used. If one's intellect is "extraordinary" (ALOUKIK) and the person also understands this, in this way, (due to pride) then, one will not get strong and stable "Bhakthi" to our Lord. Hence it is necessary to keep a humble and low regard for our own intellect, through which one can easily attain true and lasting Bhakthi to our Lord. Hence it is very appropriate to regard our Lord as the highest exalted "deity" or Lord! Of course, OUR LORD IS USUALLY DESCRIBED AS PER ONE'S OWN PETTY OR DEEP UNDERSTANDING, AND HE ALSO BECOMES LIKE THIS ONLY, ALTHOUGH IN REALITY, HE IS ABSOLUTELY DIFFERENT (i.e. BEYOND ALL TYPES OF DESCRIPTIONS), AS, IT IS HE, WHO HAS BECOME ALL THESE FORMS.

That is why, the words “in this manner, He came to be understood” are used to indicate THAT THE LORD MANIFESTED HIS VARIOUS “RASAS” (RELISH) AND FORMS, AS PER THEIR “AUTHORITY” AND “DE-SERVING”!

Our Lord had entered into this arena, only with a view to make the “Rasas” (relish) of everyone attain their fullest perfection and progress. Due to this, the Lord has not exhibited in a “special” way, the Rasa (or relish) of “PEACE” or “Santham”. But it is construed, that the Lord exhibited this “Bhava” also, by quietly coming over to the arena and sitting there. In the art of “dancing” there are “8” Rasas or relishes, usually acted or exhibited. It is necessary for the experts to act in such a way, that the factor of Bhakthi or devotion to our Lord gets enacted or expressed.

Our Lord had entered into the arena for conferring welfare on everyone. Accompanied by His brother Shri Balarama, our Lord treated everyone with the same “Bhāva” or attitude. He had taken Shri Balarama with a view to show their relationship — as to how, the Lord is the most exalted! If this was not the intention of our Lord, then the reference here will be “dual” in nature, to speak of their “equal” nature. But here the reference is made on the “singular” basis, to bring out this “difference” between them. This also shows, that our Lord has this close relationship with the “Vedas” (Shri Balarama symbolizing the Vedas). The Lord wanted to show this “extraordinary Divine” nature (i.e. the Lord came with the Vedas).

In this way, as there is the relationship with every type or all types of “Rasas”, reference is made only of the attitude of being together (Sahabhāva). Reference has been

made also to the rise of that type of "intellect", which would enable the rise of a particular "Rasa" or relish —, as in the "mismatch" of these two viz. "intellect and Rasa", the concerned persons will not experience the result of the same. Hence, with a view to attain the "result", if the appropriate "intellect" is inspired, then the "Rasa" or relish will also certainly get exhibited.

Our Lord wanted to do various actions at Mathura, stage by stage, and the most important task was to kill Kamsa. In fact this "action" is considered as the "first" one. Hence, initiating the process of this action, our Lord had to perform these "actions", which would create "fear" in the mind of Kamsa. This is being described below.

हतं कुवल्यापीडं दृष्ट्वा तावपि दुर्जयौ ।

कंसो मनस्व्यपि तदा भृशमुद्विजिजे नृप ॥१८॥

VERSE 18 Meaning: "Oh! King! on seeing our Lord and Shri Balarama, who had killed the Kavalayapeedam elephant, Kamsa realized that these two can be subjugated only through strenuous efforts. Hence, although Kamsa was determined, yet he became perturbed and anxious."

श्रीसुबोधिनी : स हि ज्ञातवान् वञ्चयित्वा समायास्यतीति, तत्र मारयित्वा समागत इति, यद्यपि महाशूरः राजापि, तथापि भृशमुद्विजिजे। यदि गजो हतः अशस्त्रेण, तर्ह्यन्यानपि मारयिष्यतीति युक्तिः। प्रमाणमाह दृष्ट्वा तावपि दुर्जयाविति। मनसा दृष्ट्या च एतौ दुर्जयाविति प्रतिभाति, मया च यत्नः कर्तव्यः, कृतश्च भूयान्, अपकृतश्च पित्रादिबन्धनेन; अतो मारयिष्यत्येव, नान्यथेति भृशमुद्वेगः। दुःखेन जयो ययोरिति नात्र योगो वक्तव्यः, किन्तु अजेयावित्येव रूढोर्थः। नृपेति संबोधनं शत्रोस्तथात्वदर्शनात् विश्वासार्थम् ॥१८॥ एवं प्रधानस्य रसाविर्भावमुक्त्वा मल्लानामतिकठिनानां भगवतो

गुणश्रवणमपि अधिकमपेक्ष्यत इति तान् परित्यज्य शिष्टानां रसाविर्भावो जात इत्याह तौ रेजतुः इति।

SRI SUBODHINI: Kamsa had thought that our Lord, through duplicity, will come to the arena. But our Lord and His companions could not enter the arena, through the main gate, as Kamsa had stationed many of his brave warriors and wrestlers, at the gate along with the mammoth elephant Kuvalayapeedam. As the Lord came into the arena, after killing all of them, Kamsa became very worried and anxious, although, he was himself a brave and great warrior; due to fear, he thought, "This boy has killed "such an elephant", without using any weapon, and it is possible that He may destroy others also." In this way, thinking, and on seeing the actual "actions" of our Lord, Kamsa reasoned, that these two cannot be conquered easily, and can be defeated with great efforts only. Kamsa began to utter the words that "these two seem to be undefeatable, either through their mental strength and their physical "looks"! I have to put further efforts to destroy these two boys. In fact, I have already done a disservice to them by way of putting His' parents into prison. Hence it is certain, that they will be intent on destroying me. They may not do anything else than killing me." Through these thoughts Kamsa became very excited and anxious. The word "difficult to conquer" (DURJAYA) used here should be interpreted, not through its "literal" meaning, but with its purport that "these two brothers can never be defeated." In other words, "I will not be able to defeat them in any way". The word "Oh! King! (NRIPAHA) has been used by Shri Sukadeva, to inform king Parikshit that, "All of you should have faith in Kamsa's words viz. "this enemy of mine is, in this way, indefatigable and unconquerable"

In this way, after explaining the rise of the most prominent "Rasa" (relish), the Lord desired, that even the most cruel wrestlers should be given an opportunity to hear about the Divine attributes of our Lord (Gunas). But leaving them, through the next verse, the rise of "bliss and joy" in the minds of the other "noble and good" persons, who had gathered there, is being explained.

तौ रेजतु रङ्गगतौ महाभुजौ विचित्रवेषाभरणस्रगम्बरौ ।

यथा नटावुत्तमवेषधारिणौ मनः क्षिपन्तौ प्रभया निरीक्षताम् ॥१९॥

VERSE 19 Meaning: "Our Lord and Shri Balarama with their long arms, were shining brilliantly, having entered the arena, wearing ornaments, garlands and dresses of astonishing beauty; like actors dressed in their best fineries, were seen illuminating, through their brilliance, attracting the minds of all the onlookers."

श्रीसुबोधिनी : तौ निरीक्षतां प्रभया मनः क्षिपन्तौ रेजतु इति। मनो हि प्रतिबन्धकं क्षणेन रसान्तरमप्युत्पादयेत्, अतस्तस्याक्षेपो वक्तव्यः। यथा नोत्पादयेदिति। प्रतिबन्धकनिवृत्त्यर्थं प्रथमतो भगवच्छोभावर्णनम्। शोभायामुभयोस्तुल्यता, यथा नीलमुक्तामणी। नटवदेव भगवन्तौ रूपान्तरं गृहीतवन्तौ। तौ चेद्रङ्गगतौ भवतः, वेशः सार्थको भवतीति परमार्थतः। लोकेऽपि रङ्गस्थान एव नटोत्तमता, नान्यत्र। अतो रङ्गगतौ रेजतुः पूर्वापेक्षयापि। नन्वयं रङ्गः कृत्रिमः, कथमत्र रमणमिति चेत्; तत्राह महाभुजाविति। तथापि भुजाभ्यामेव सर्वे निराकर्तव्या इति युक्तैव शोभा। ननु तथापि ये रसानभिज्ञाः प्राकृताः शुद्धस्वाङ्गरसं न जानन्ति, तेषां कथं रसोत्पत्तिरित्यत आह विचित्रवेषाभरणस्रगम्बराविति। विचित्रो वेषो यथा भवति; तथा आभरणानि स्रजः अम्बराणि च ययोः। त्रिविधान्यप्याभरणानि वैचित्र्यं जनयन्तीति अन्येषामपि रसयोग्यता। नन्वेतयोः नटवद्रूपान्तरग्रहणमिति हि महतां प्रतीतिः, न सर्वेषाम्; तत्कथं नटबुद्ध्यभावात् रसोत्पत्तिरिति चेत्, तत्राह यथा नटाविति। नटवदेव तदानीमभिनयं कुरुतः। अतः सर्वेषामेव नटप्रतीतिः। ननु स्वाभाविकमेव

अपूर्वदर्शनात्तयोः कथं न भवेदित्याशङ्क्याह उत्तमवेषधारिणाविति। उत्तमवेषं धारयत इति नटाभिनयो न स्वाभाविकः। अतः सर्वेषामेव स्वप्रभया मनोहरणं युक्तम् ॥१९॥ ततस्तेषां रस आविर्भूत इति वक्तुं भगवति प्रेमपूर्वकमवलोकनमाह निरीक्ष्येति।

SRI SUBODHINI: The two brothers, through their brilliance, were attracting the minds of all the onlookers and thus looked very beautiful. Their minds were attracted to our Lord and His brother, as the nature of a wavering mind can lead to a quick change into another “Rasa” or “relish”. The arrested and fully attracted mind is capable of creating another “Rasa” — as it is the mind only, which is responsible for preventing the continuation of one particular “Rasa”. Hence with a view to block this “prevention”, at first, our Lord’s “brilliance” is being explained. Both the “forms” (i.e. of both the brothers) were similar to each other, like the co-relation between the white pearls and the blue sapphires! Like actors, both the Divine forms of our Lord, are only, a transformation only (i.e. into the forms of these two boys). With these “transformed” forms, both of them entered the arena. Certainly, their “wearing those transformed bodies” became very appropriate and successful. In this world also, the “acting” of the best and good “actors” is seen in this way only; and this happens only in a “play” (Naatak) and nowhere else! At this arena, both of them were shining and looking more beautiful than before!

This “arena” is artificially constructed. How can the Lord enact His Divine Leelas here? Removing this doubt, our Shri Mahaprabhuji says, that the brothers were “of long arms of great strength”, and through these “big arms”, all types of unnatural artificialities will be mitigated. Hence to say, that they became “beautifully

brilliant" is indeed proper, and this in turn, will give rise to "Rasa", and the enactment of our Lord's Divine Leelas. But for those, who are ignorant of this "Rasa" (of our Lord) i.e. are not aware of the pure "bliss" of our Lord's Divine form, how can our Lord cause the rise of "Rasa" in them? Our Lord, being so very gracious and compassionate, has now worn all these beautiful ornaments, garlands and dresses of an exquisitely wonderful (VICHITRA) nature, ONLY FOR THE RISE OF "BLISS" IN THESE PERSONS ALSO! These are the three types of the "wonderful" nature of these ornaments which will ensure, that all "others" also are blessed with a "deserving nature", to enjoy our Lord's "Rasa".

These two brothers have now taken forms, like good "actors" and this "acting" will be known and realized only by Mahātmas, and all others are not capable of this deep realization (i.e. the Lord has now, in the process of "acting", having taken these forms). Hence, there is the possibility for all these "others" (i.e. for all "others" other than the Mahātmas), not to have the rise and enjoyment of "Rasa" of our Lord, due to the "ignorance" about the glory and Divine nature of the "actor" Himself! Then how will the rise of "Rasa" take place in these people? Our Shri Mahaprabhuji, answering this, says that like the people, after seeing the "actor" get the experience of the "Rasa" of good performance, here also, both our Lord and Shri Balarama acted like these good "actors" and impressed everyone around them (i.e. THE LORD CAME DOWN TO THEIR LEVEL, FOR GIVING "BLISS" TO THEM OUT OF HIS INHERENT NATURE OF COMPASSION (KARUNA). In this way, everyone is able to understand this "actor" and His "acting", and this extraordinary "Darsan" becomes natu-

ral! The only factor to be remembered here is, that our Lord and His brother have both worn such beautiful “forms”, and this “acting” of our Lord is not “natural” (i.e. for an ordinary “actor”, the profession of “acting” is natural to Him) and in reality, our Lord had attracted the minds of everyone, only through His own glory and greatness (i.e. not by “acting” and “dressing up”, like a good actor). This is appropriate, indeed!

The persons who were seated on the seats in the arena got the rise of “Rasa”, on having the “Darsan” of the two brothers, with love (Prema). This is explained in the following verse.

निरीक्ष्य तावुत्तमपुरुषौ जना मञ्चस्थिता नागरराष्ट्रका नृप ।
प्रहर्षवेगोत्कलितेक्षणाननाः पपुर्न तृप्ता नयनैस्तदाननम् ॥२०॥

VERSE 20 Meaning: “Those ordinary and special invitees (including Mahātmās) who were seated on the seats, as also the citizens of the kingdom, on seeing these two “glorious” persons, experienced great joy, and their eyes and faces blossomed fully, drinking deeply the “bliss” (Rasa) of our Lord’s lotus like face through their eyes! Even then, they were not fully satisfied.”

श्रीसुबोधिनी : पुरुषमात्रमपि सुन्दरं दृष्ट्वा प्रमोदो भवेत्; एतौ तु पुरुषोत्तमौ, ‘उत्तमः पुरुषः परमात्मे’ति आत्मनोपि नियामकौ। **जनाः** सर्वे एव प्राणिनः साधारणाः। ततो विशिष्टाः **मञ्चस्थिताः**। दर्शनयोग्यत्वाय वा मञ्चस्थितत्वम्। **नागरराष्ट्रकाः** नगरवासिनो देशवासिनश्च। नगरवासिनो रसाभिज्ञाः, देशवासिनो बहुज्ञाः। अत उभये विशिष्टा गणिताः। ततोऽपि नृपास्त्रिविधाः चतुर्विधा वा। सर्वेषामपि नियन्तारं दृष्ट्वा मुदिता जाताः। न केवलं हर्षमात्रम्, किन्तु प्रहर्षस्य यो वेगः तेनोत्कलितं विकाशाभिमुखमाननं येषाम्। प्रथमदर्शन एवैतत्। अग्रे वाक्यैर्विकाशं वक्ष्यति। अतस्तदाननं पपुः, तेन मार्गेणान्तः प्रवेशितवन्तः। **नयनैरिति**। नयनरूपाण्येव तानि। अतो मुखमपि

नीतवन्त इति। इयमेव तदासक्तिः, यदन्तर्बहिः स एव दृश्यते ॥२०॥ न केवलं योगिवदन्तः स्थापयित्वा चरितार्था जाताः, किन्तु भक्ता इव परमाकाङ्क्षायुक्ता इव, क्षुधिता इव, मुग्धा इव, प्रोष्यागता इव, परमस्निग्धा इव जाता इत्याह पिबन्त इवेति।

SRI SUBODHINI: Usually after seeing a “handsome” person, one gets joy — here the Lord of all the Lords, the most beautiful person of all the beautiful persons in the universe, has come! “UTTAMA PURUSHA” means the “Paramaatma” or the ultimate Divine self! — hence our Lord is the controller of even all the “souls” (Aatmas). In this verse, the word “JANAHA” (people) is used to mean “ordinary” people, and all the other beings also. Among these “ordinary” persons, the “best” among them were seated on the dais. They were provided seats here, as they were “deserving and appropriate” to be seen. The people of Mathura had knowledge of “Rasa” or relish, and were also full of experience. That is why, they have been termed as “noble and the best”. Apart from these, there were three to four kinds of kings/ rulers, who were present there. All of them became very cheerful on having the “Darsan” of our Lord, who is the controller and “ruler” of everyone. Due to the force of this happiness, their “faces” blossomed. They drank deeply the “nectar” of our Lord’s lotus like face, through their eyes and established Him, in their inner minds. In Sanskrit, the eyes are termed as “NAYAN” i.e. “the one who takes and guides you” — hence the eyes took the lotus like face of our Lord, into their inner minds! This denotes, that these noble persons were deeply loving to our Lord, and through the present action, both inside and outside, they were experiencing joyfully, the beautiful Divine form of our Lord only.

Our Lord had not only made these noble persons get fulfilled like the Yogis, who become satisfied by establishing our Lord in their inner minds, but He made His devotees, who were very anxious to have His “Darsan”, who were very happy seeing Him, those sweet simple and youthful girls, those loving persons who had come from far away outer places — and all others, feel, as though, He is their highest “beloved”. This is explained through the next verse.

पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ।

जिघ्रन्त इवनासाभ्यां श्लिष्यन्त इव बाहुभिः ॥२१॥

VERSE 21 Meaning: “It was looking as though, the persons seated on the dais were literally drinking our Lord and His brother; as though, they were licking both of them through their tongues; as though, they were enjoying the sweet fragrance through their nose and it looked as though, they were all embracing our Lord, through their stretched out hands!”

श्रीसुबोधिनी : चक्षुर्भ्यां पिबन्त इव जाताः। प्रत्येकं चक्षुर्द्वयेनान्तर्दुः सहतापशान्त्यर्थं अन्तर्निवेशितवन्तः। यथा पानसमये जलमन्तर्बहिर्व्याप्तं तिष्ठति, तथा भगवान् जात इत्यर्थः। यथा गौर्वत्से जाते जिह्वया प्रेमपूर्यर्थं लेहनं करोति, तथा ज्ञानानन्तरं भावमाविष्कृतवन्तः। यथा पिता तदर्थमेव संपादितपदार्थः प्रोष्यागतः मूर्ध्नि जिघ्रति जातं वा, तथा भगवति सर्वे जाताः। ज्ञानप्रमानन्तरं बहिरात्मत्वेन व्यवहृतवन्त इत्यर्थः। यथा वा मित्राणि स्त्रियो वा चिरागतं आलिङ्गन्ति, तथा भगवति सर्व एव जातभावा जाताः। ज्ञानप्रेमात्मव्यवहारेषु सिद्धेषु सख्यान्तमात्मसमर्पणान्तं वा भक्तिसाधनानि क्रियन्ते, तथा कृतवन्तः ॥२१॥ एवं ज्ञानक्रियाशक्तिविनियोगेन अन्तःकरणशरीरयोर्भगवति विनिवेशनमुक्तम्, लेहनाघ्राणाभ्यामिन्द्रियप्राणयोरपि। एवं चतुर्धा क्रियाज्ञानशक्ती निरूपिते। अनेन तदासक्तिः सिद्धैव, तथापि स्थूणाखननन्यायेन यदि न स्थिरीक्रियते, रसस्तदा दृढो न भवतीति भगवति वाचनिकमाह ऊचुरिति।

SRI SUBODHINI: It looked as though all the people gathered there were literally “drinking” our Lord and His brother, through their eyes! How were they “drinking”? With a view to mitigate the unbearable “heat” in their inner minds, they welcomed and established the Lord into their hearts, like, water is seen to be present both inside and outside of oneself, while it is being drunk! Like the mother cow, for the fulfillment of it’s “love” licks it’s calf — in the same way, everyone present, on getting the knowledge about the Divine nature of our Lord, and after silently expressing their own inner-devotional-emotion (Bhāva), with a view to express this “Bhāva” outside, looked as though they were “licking” Him through their tongues! Like a doting father, while returning from a far away place, brings to his loving son some presents, which the son would love to have. It is also seen that, this doting father, no sooner he comes, lovingly catching his son kisses the forehead of his son, impervious of everyone being present and seeing — this “act” is done by this loving father, with a view to fulfill his “love” towards his son! A doting father also kisses the forehead of his son, immediately after his birth! In the same way, it appeared as though, everyone present there, were enjoying the “fragrance” of our Lord, through their “nose”! In this way, they got both Jnana (knowledge) and “Prema” (love) for our Lord and now realized, that the Lord was their own “Aatma” only, who is present outside and treated Him as such, with great fervor of love and devotion (as one would love oneself). Like one’s friends and spouses are welcomed and embraced, after their “delayed” return from a distant place, in the same way, these persons who had the “Darsan” of the Lord, got their “Bhāva” of love for our Lord now, and were seen, as though, they were

doing the “embrace” of the Lord! Like on the attainment of Jnana, Prema and realization of one’s own Divine self, a devotee, is blessed by our Lord to have the devotion of “friendship” (Sakhyam) and also “surrendering of one-self” (to our Lord) viz. AATMASAMARPAN – in the same way, these persons also experienced the same depth of devotion to our Lord.

In this way, these people, by consecrating their knowledge and power of actions, established their body and mind fully, in our Lord! By “licking and smelling”, they ensured that all their senses were also totally joined to our Lord. In this way, the four kinds of “powers of knowledge” have been described. Due to all this, their loving attachment to our Lord became complete. Even then, with a view to make this “Rasa” or “bliss” arising out of our Lord’s “Darsan” firm and unshakeable, they began to hail the glory and greatness of our Lord, through their “words” (praise). This is being described through the next verse.

ऊचुः परस्परं ते वै यथादृष्टं यथाश्रुतम् ।

तद्रूपगुणमाधुर्यप्रागल्भ्यस्मारिता इव ॥२२॥

VERSE 22 Meaning: “These blessed persons, remembering the divine form, qualities, sweetness and capacity, as seen and heard by them, now began to speak to each other, about our Lord and His virtues.”

श्रीसुबोधिनी : यद्यपि सर्वे जानन्ति, तथापि वक्तारः श्रोतारश्च सर्वे एक जाताः, दाढ्यकरणस्यैव प्रयोजकत्वात्, अतः परस्परमेवोचुः, यतस्ते प्रसिद्धा निरुद्धाः, सर्व एव तथा जाता इति वक्तुं निश्चयमाह। तत्र भगवन्माहात्म्यं ज्ञात्वा वक्तव्यमिति ज्ञानार्थं दर्शनं श्रवणं चाह यथादृष्टं यथाश्रुतमिति। नतु कल्पनया। श्रुतं कीर्त्यत इति सिद्धम्। दृष्टमसंभावनादि- निराकरणाया। ननु कः प्रसङ्गोऽत्र भगवद्गुणनिरूपणे, तत्राह तद्रूपेति। तस्य

रूपं गुणाः माधुर्यं कोमलता च प्रागल्भ्यं सामर्थ्यं तैर्दृष्टं श्रुतं स्मारितं येषु।
 तेन संस्कारोद्बोधात् संयोगापेक्षया संस्कारस्य बलवत्त्वात् ऊचुरेव। अन्यथा
 अप्रत्यक्षविषये परिदृश्यमाने अन्यचित्ता न स्यात्। वस्तुतस्तु भगवद्गुणाः
 स्वरूपं च भगवत्कृपया तेष्वविर्भूतमेव, तथापि स्मृता इव वदन्तीतीवेत्युक्तम्
 ॥२२॥ तेषां वाक्यान्याह एतावित्यष्टभिः

SRI SUBODHINI: Although, with the grace of our Lord, they became aware of our Lord's Divine nature, form, qualities etc., with a view to make this knowledge stable, all of them, became both the "speaker" and the "hearer", and began to speak to each other. These persons now became like those, who have attained the highest "NIRODHA" in our Lord, and to show this "certainty of having attained NIRODHA", they began to speak.

One should hail the glory and greatness of our Lord, when one attains the knowledge about them (i.e. the glory of our Lord) and, hence, in this verse, references are made to "as seen and as heard" i.e. "we are not describing the Lord's glory, out of our own imagination, but in the same way, due to our direct experience, as we have now seen before our eyes, and as we heard"! When this Divine experience becomes one's own, as self-evident and is also seen outside through one's own eyes, in this experience, there is nothing doubtful or being "not possible"! Here, there is no opportunity for description of our Lord's qualities. Even then, why are they being spoken of? Our Shri Mahaprabhuji answering this says that THE DIVINE VIRTUES, FORM, QUALITIES, AND SWEETNESS OF OUR LORD ARE SO ATTRACTIVE AND ENCHANTING THAT THEIR REMEMBRANCE MAKE EVERYONE LOSE THEIR OWN CONTROL OVER THEMSELVES! Hence it is indeed appropriate to say, that on the rise of one's latent tendencies (Samskara), they

get strengthened through it's association with (appropriate objects), and if one does not speak about this deep inward experience, then, there is the possibility of the mind losing this experience and wandering elsewhere. (The purport is that, all such Divine experiences make one tell about them, by their very nature, and as willed by our Lord). Here these persons had to speak about our Lord's glory and greatness, as they did not want their minds to wander elsewhere. Hence, when one speaks of our Lord's virtues, although the Lord is not present, even then, these qualities enable the devotee feel, as though the Lord is present and due to this, his mind does not wander elsewhere. In reality, however, due to the grace of our Lord, all these people, who had the "Darsan" of our Lord, had also the knowledge of our Lord's Divine form and virtues. But, in this verse, it is said, that they spoke to each other about our Lord's virtues and form, as though they "remembered it". That is why, in this verse the word "Eva" (like) has been used.

The "words" spoken by these onlookers have been explained in the next eight verses.

एतौ भगवतः साक्षाद्धरेर्नारायणस्य हि ।

अवतीर्णाविहांशेन नसुदेवस्य वेश्मनि ॥२३॥

VERSE 23 Meaning: "Bhagawan Shri Hari, Shri Narayana only has now, taken these two forms as Shri Balarama and Shri Krishna and has manifested in the house of Shri Vasudeva, with their Divine parts."

श्रीसुबोधिनी : अष्टैश्वर्याणि वक्तव्यानीति। गुणैः सह भगवान् प्रमाणं चेति वा। जन्मावधि सर्वमाहुः। तत्रोभयोरुत्पत्तौ तुल्यतामाहुः। एतौ कृष्णरामौ भगवतः पुरुषोत्तमस्य साक्षात्स्वयमागत्य सर्वदुःखनिवारकस्य। स एव स्वस्मिन् तानानीय स्वकीयान् देहादीन् तेषु संपाद्योद्धारं कुर्वन् समागत

इत्याह नारायणस्येति। अनेन मूलमध्यब्रह्माण्डभावा निरूपिताः। तस्यैतावान् समारम्भः सर्वमुक्त्यर्थः। स भगवदवतारव्यतिरेकेण न संभवतीति युक्त एव तस्यावतार इति हि शब्दः। अवतारो हि ये उद्धर्तव्याः, तेषां मध्ये अवतरणम्। कूपे पतितो हि गुणैः स्वयमागत्य वोद्धियते। तत्राज्ञेषु स्वागमनमेवोचितमिति अवतीर्णौ। इह प्रपञ्चे। यावतांशेन एते उद्धृता भवन्ति, तावन्तमेवांशं व्यापृतवानित्याह अंशेनेति। अंशत्वं स्वरूपत्वं च सर्वत्र पूर्णगुणकं आनन्दमात्रकरपादमुखोदरादावनन्तमूर्तौ पूर्णं न विरुध्यते। सर्वप्रसिद्धमेतदिति वदन् वसुदेवस्य वेश्मनि गृहे भार्यायां चेत्युक्तम्। अतो द्वयमपि समर्थितं गृहे ह्याविर्भाव एवेति। 'यथाश्रुत'मिति वाक्याद्वा। तावदेव तैः श्रुतमिति ॥२३॥ एवमुभयोः सामान्यरूपमुक्त्वा भगवति विशेषरूपमाह एष इति।

SRI SUBODHINI: We have to realize about the eight types of opulence (Aishwarya) or understand that the Lord has His six Divine qualities, and along with "Himself" as the 7th Divine factor, we can say that the 8th Divine factor is Shri Balarama, who symbolizes the "evidence or proof" of our Lord (being the Vedas). Everyone now spoke of our Lord's holy manifestation. Firstly they speak of the fact of their similarities. "These Divine manifestations of our Lord Shri Purushottama viz. Shri Balarama and Shri Krishna have incarnated, with a view to mitigate the sorrow of the devotees. Shri Purushottama has now come into this world through these two forms, for redeeming everyone. That is why the words "of Lord Shri Narayana" have been used i.e. our Lord has with Him the attributes of Shri Narayana i.e. He has the "Bhāva" or glory of being this entire universe — its basis — its middle and its vastness! All these "tasks", the Lord does only with a view to make everyone attain "liberation" (i.e. Him). The word "Hi" (yes indeed) used in this verse denotes that everyone's liberation can be ensured only by our Lord's incarnation, as it cannot take place otherwise. Hence the

that on the rise of one's latent tendencies (Samskara), they

Lord comes down in His incarnation, out of His grace and compassion. "Manifestation or incarnation" is taken by the Lord to redeem those, who will be born when HE is in "manifestation". When someone falls into a well, there are two ways of rescuing him. Firstly, through a rope, and the other way is for someone to go down the well to rescue him. If the person, who had fallen into the well is a foolish person, and also is not aware as to how to hold the rope, then the one who wishes to rescue him, out of his compassion, jumps himself into the well, and rescues this helpless person.

A compassionate person rescues even unknown persons; (like the Lord redeems the "ignorant" (Ajnani) persons too!) Hence "Oh Lord! You have deemed it appropriate to manifest Yourself, and have now taken the "incarnation" in Your two forms in this universe. You have taken these forms, with that much part of your Divine power only, so that "redemption" of all these persons can be done. Hence there is no contradiction or opposition between your real full Divine nature and the "parts" thereof, with which you have now manifested. You Oh! Lord! is, at all places, full and complete with your Divine virtues; your holy body is consisting only of "Aananda (bliss)" and your holy hands, face, stomach etc. symbolize your real "limitless and total" Divine form (i.e. your universal form). This manifestation is very famous and well known". By saying like this, they say that, our Lord has taken birth in the house of Vasudeva. In this way, our Lord's house and His mother (Devaki) have also been referred to. They also say, through the words "as heard" that they have heard only "this much"

In this way, after describing our Lord's and Shri Balarama's "similar" Divine forms, the "special" glorious

nature of our Lord's Divine form is being described, through the next verse.

एष वै किल देवक्यां जातो नीतश्च गोकुलम् ।

कालमेतं वसन्गूढो ववृधे नन्दवेश्मनि ॥२४॥

VERSE 24 Meaning: "It is very famous and certain that this Lord Shri Krishna has manifested at the place of mother Devaki, and was taken away to Gokulam, where, in a secret way, HE stayed for all this time, and grew up in the house of Nandagopa."

श्रीसुबोधिनी : एषः कृष्णः। वै निश्चयेन। किलेति प्रसिद्धौ। देवक्यां जातः गोकुलं च नीतो वसुदेवेन। चकारात् तत्प्रतिनिधित्वेन कन्याप्यानीता। नारदवाक्यादेशा प्रसिद्धिः। ततः एतावत्कालं एकादशवर्षपर्यन्तं तत्रैव वसन् नन्दवेश्मनि ववृधे। तर्हि कथं सर्वैर्न व्यवहृत इति चेत्, तत्राह गूढ इति। गुप्त इति। गुप्तत्वार्थं गुप्तत्वे वा न व्यवहृत इत्यर्थः। वृद्धिर्जननवत्प्रातीतिकी ॥२४॥ न केवलं तुष्णीं वृद्धिं गतः किन्तु चरित्राण्यपि कृतवानित्याह पूतनेत्यादि पञ्चभिः ।

SRI SUBODHINI: "This Lord Shri Krishna has manifested Himself in the house of mother Devaki, and was taken to Gokulam by Vasudeva" — These events are famous and certain. In the verse the word "Cha" (and) has been given, the purport of which is that, our Lord was left at Gokulam and the girl, who was born to mother Yasodha was brought back as His "representative". In this way, taking birth, and then being taken to the house of Nandagopa — how did this "event" become so much famous? In fact all these events have happened in great secrecy. On this, our Shri Mahaprabhuji says that, this "event" had become very famous, due to the words of sage Narada. On reaching Gokulam, our Lord stayed there, in the house of Nandagopa for eleven years, and

grew up. At this time, why did they not recognize our Lord all these years, when He was present in this universe? Answering this, it is specified in this verse, that the Lord remained "secret" as per His own will! In other words, no one came to know, that the Lord was the son of Vasudeva. In fact, our Lord's "growth" was only a "make believe", as He is always of the same nature or "Rasa" (Samasara) at all times!

"This Lord did not remain quiet (all these eleven years). He enacted innumerable Divine Leelas at Gokulam". This is being explained by the next verse.

पूतनानेव नीतान्तं चक्रवातश्च दानवः ।

अजुनौ गुह्यकः केशी धेनुकोऽन्ये च तद्विधाः ॥२५॥

VERSE 25 Meaning: "This Lord, destroyed demoness Putana, the demons Trinaavartha, Yamalarjun, Kesi Shankachooda, Dhenuka and other innumerable demons and wicked persons."

श्रीसुबोधिनी : दुष्टनिग्रहः शिष्टदुःखदूरीकरणं तेभ्यः फलदानं चेति। तत्र दुःखं त्रिविध आधिभौतिकमाध्यात्मिकमाधिदैविकमिति। ततश्चरित्रं पञ्चविधम्। तत्र प्रथममाह। अनेन पूतना अन्तं नीता प्रथमम्। ततश्चक्रवातस्तृणावर्तः अन्तं नीतः। स च दानवो महान्। ततोऽर्जुनौ यमलौ वृक्षौ। ततो धेनुकः। ततः सांप्रतं केशी। गुह्यकः शङ्खचूडः। अन्ये चारिष्टादयः तद्विधाः पूर्वोक्तसमानाः॥२५॥

SRI SUBODHINI: Destruction of the wicked, mitigation of sorrow of noble and saintly persons and rewarding them with due results — our Lord completed these three tasks. In this, there are three types of sorrow. (1) Physical, (2) spiritual and (3) celestial, and our Lord's Divine Leelas are of 5 kinds. Among these five, the first is being explained. Our Lord at first destroyed, the

demoness Putana. Afterwards He destroyed the remarkable demon Trinavartha. Later He made the two trees viz. Yamalaarjuna to fall. Then, He destroyed Dhenuka, Kesi and Shankachooda and other demons like Arishta were also destroyed by our Lord.

षडेते प्रतिपक्षास्तु इन्द्रियाणीव रूपिताः ।

अतिदिष्टास्तथाचान्ये सर्वतुल्या यतः परे ॥१॥२५॥

आधिभौतिकोपद्रवपरिहारमाह गावः सपाला इति।

KĀRIKA 1 (25) Meaning: "These six (demons and others) are like the "senses", who are one's enemies (opponents). The "others" referred to are all the same (viz. opponents)."

The sorrow which is "physical" in nature is being explained through the next verse.

गावः सपाला एतेन दावाग्नेः परिमोचिताः ।

कालियो दमितः सर्प इन्द्रश्च विमदः कृतः ॥२६॥

VERSE 26 Meaning: "This Lord protected the Gopas along with the cows from the scourge of the forest fire. He subjugated the Kaaliya serpent and destroyed the ego of Lord Indra."

श्रीसुबोधिनी : एतेन भगवता सपाला गावः दावाग्नेः सकाशात् परितो मोचिताः। अचेतनबाधनिराकरणमुक्तम्। सचेतननिराकरणमाह। कालियः सर्पो दमितः। आधिदैविकोऽपि भूततुल्यो जात इति वक्तुं सहकीर्तनम्। इन्द्रश्च विमदः कृत इति। चकारात् ब्राह्मणाः वरुणादयश्च ॥२६॥ आधिदैविकोपद्रवनिराकरणमाह सप्ताहमिति।

SRI SUBODHINI: This Lord protected the Gopas along with the cows, from the furious forest fire, and mitigated the sorrow caused by this gross fire. Now, with a view to mitigate and remove the sorrow caused by the

other “animate” objects, our Lord subjugated the Kaaliya serpent. He removed the “ego” from Lord Indra. Indra being a “celestial deity”, is considered as “celestial” but at this particular time, through his negligent action, he had made himself like an ordinary “physical” being! That is why, he is also included as a “physical” (Aadhibhoutik) being, in this verse. The word “Cha” (and) is added to denote the removal of “pride” of the Brahmins, and Lord Varuna also. This is also told in this way.

The removal of “celestial” sorrow is being described through the following verse.

सप्ताहमेकहस्तेन कृतोऽद्रिप्रवरोऽमुना ।

वर्षवाताशनिभ्यश्च परित्रातं च गोकुलम् ॥२७॥

VERSE 27 Meaning: “This Lord Shri Balakrishna, lifted and held in His hand, this glorious and big Govardhana mountain for 7 days, through which, He protected Gokulam from the fury of rain, stones and wind. He protected Gokulam and it’s inhabitants from their error of taking refuge in someone else.”

श्रीसुबोधिनी : एकहस्तेनाद्रिप्रवरो गोवर्धनः कृत धारितः। अनायासार्थमेकहस्तेन कृत इत्युक्तम्। सर्वत्राप्रयोजकव्यावृत्त्यर्थमुक्तिविशेषः। यथा कालियः सर्प इति, सर्पो हि दमने दुःसाध्य इति। अमुना भगवतेति बालकत्वं प्रदर्शितवन्तः। किं धारणेन कृतमित्याशङ्कयामाह वर्षवाताशनिभ्यश्चेति। अशनिप्रायाः पाषाणाः। यदि वा क्षणं तिष्ठेयुः, तदाशनयोऽपि पतेयुरिति निर्धारितत्वादुक्तं अशनिभ्यश्चेति। चकारात् इन्द्रयागादपि उपधर्मात् परिपालिता इति ॥२७॥ आध्यात्मिकपीडापरिहारमाह गोप्य इति।

SRI SUBODHINI: The Lord lifted the huge Govardhana mountain with ONE hand!, through which the Lord never felt any trouble at all. It is said that for 7 days,

the Lord held the mountain in one hand only. The purport of reference to this "ONE HAND" holding the mountain, is THAT OUR LORD NEVER REQUIRES, AT ANY PLACE OR TIME, ANY HELP OR ASSISTANCE FROM ANYONE ELSE, AS HE IS OMNIPOTENT AT ALL TIMES.

Like one cannot subjugate the "SUN", the subjugation of the Kaaliya serpent was indeed veritably impossible! There was never a doubt on this. In this verse, the inner meaning of the word "Yamuna" is being explained by our Shri Mahaprabhuji in this way — that at the time of enacting this Divine Leela, our Lord was only a "boy" (Baalak). By lifting the Govardhana mountain, what did our Lord achieve? Answering this, it is said, that the Lord protected Gokulam from the furious wind, rain and the shower of stones. The word "Cha" (and) used in this verse denotes, that not only this entire Gokulam was saved by our Lord, but our Lord saved the people of Gokulam from their "mistaken duty" of worshipping Lord Indra and not taking full refuge in our Lord only, through faith and love.

The mitigation of the "spiritual" sorrow is being explained through the following verse.

गोप्योऽस्य नित्यमुदित हसितप्रेक्षितं मुखम् ।

पश्यन्त्यो विविधांस्तापांस्तरन्ति स्माश्रमं मुदा ॥२८॥

VERSE 28 Meaning: "The Gopis of Vraja, crossed and mitigated all their various types of sorrow, effortlessly and in a blissful way, through the "Darsan" of our Lord's lotus like face, which is endowed with everlasting joy and Aananda (bliss)."

श्रीसुबोधिनी : गोप्यो हि अस्य मुखं पश्यन्त्य विविधांस्तापान् जहुः। नित्यमुदितं च तत् हर्षपूर्वकं प्रेक्षितं यत्र तादृशं च। नित्यमुदितत्वेन तत्र न किञ्चित्कर्तव्यम्। दृष्टिश्च स्वतः प्रवृत्ता भवति। विवेकेन ये क्लेशाः, ये वा अज्ञानेन, ते उभये हसितप्रेक्षिताभ्यां निराकृताः। मुखं हि परमानन्दरूपम्। विविधास्तापाः कामादयः (अज्ञानादयः) विध्याद्यनुरोधादयश्च। तरणे प्रसिद्धिरेव प्रमाणम्। अश्रममिति। कर्मज्ञानभक्तिमार्गेषु श्रमोऽप्यस्त्यन्ततः। अत्र तु श्रमाभावः। किञ्च। नौकया नद्यादितरणे श्रमाभावोऽस्ति। अत्र तु मुदेत्यधिकम् ॥२८॥

एवं दुःखाभावमुक्त्वा सत्सु सर्वसुखप्रदानं भविष्यमाह वदन्त्यनेन वंशोऽयमिति।

SRI SUBODHINI: The Gopis, through seeing our Lord's face, crossed various types of sorrow. In other words, they renounced their sorrow. Our Lord's face is being described as with "everlastingly permanent Aananda and joy". His vision is just like this, and such a face, which is lotus like, the Gopis had the "Darsan", through which, they lost all their sorrow. Our Lord's face is permanently blissful indeed and hence, the Lord had no necessity to do any action for originating "Aananda" (bliss) in everyone. One's vision is always attracted and attuned to see eagerly to get the "Darsan" of the face, which is always expressing limitless bliss and joy. Our Lord, through His blissful and joyful "look" (seeing) removed the sorrow, caused by the exercise of discrimination, or those caused by the factor of "ignorance" (Ajnana). Our Lord's face is the symbol of the highest Aananda or bliss. Through the "Darsan" of this holy face, all their actions of "ignorance" arising out of their "desires" ended, as also the difficulties in the way of their performing actions, as per the scriptures got removed. The proof and evidence for all these, is their "fame" only. Usually

one confronts various problems and has to put strenuous efforts in the paths of Karma (action), Jnana (knowledge) and Bhakthi (devotion), to attain the desired results. But these Gopis, without any effort, crossed all their sorrows and attained our Lord, who is of the Divine form of pure bliss (Aananda-swaroopa).

Those who cross the ocean seated on a boat do not exert at all. But there is always cause for fear, and the absence of complete and total cheerfulness (i.e. the boat may capsize). Here there is no fear, effort or anxiety. The Gopis attained our Lord, after crossing all their problems without any exertion and in great joy. That is why, in the verse, the words "without effort" (Ashrama) and "with joy" (Muda) have been used.

In this way, after explaining the absence of sorrow, through the next verse, it is specified, that all noble and saintly persons will be blessed by our Lord with all types of auspicious joy and welfare.

वदन्त्यनेन वंशोऽयं यदोः सुबहुविश्रुतः ।

श्रियं यशो महत्त्वं च लप्स्यते परिरक्षितः ॥२९॥

VERSE 29 Meaning: "Due to our Lord, this Yadu clan will attain, in a glorious way, it's highest special fame. Due to our Lord's protection, this clan will attain limitless "Shree" (wealth) and "Yash" (fame)."

श्रीसुबोधिनी : अनेन भगवता कृत्वा यदोर्वंशः विगीतोऽपि सुबहुविश्रुतो भविष्यति। दुष्टो हि न श्रूयते। दोषनिराकरणे तु श्रूयते। ततोऽपि गुणाधने विश्रुतं भवति। अलौकिके तु गुणे बहुविश्रुतं भवति। मोक्षदानार्थं भगवति समागते सुबहुविश्रुतं भवति। किञ्च श्रियं च लप्स्यते पूर्वस्मादधिकाम्। यशश्च, श्रियो हि सांसिद्धिको दोषो लोभ इति तन्निवृत्त्यर्थं यशसो निरूपणम्। बहिः शोभैषा। अन्तःशोभार्थमाह महत्त्वं चेति। महत्त्वेन

सत्यादयः सर्वे गुणा उक्ताः। चकारान्मोक्षं च प्राप्स्यति। अनेनैव परिरक्षितश्च भविष्यतीति। न तु सन्निपातेन म्रियमाणः यथा गङ्गया मुक्तः क्रियते। तथा सति न सर्वोत्कर्षो भगवति समायाति ॥२९॥ एवं भगवच्चरित्रमुक्त्वा प्रमाणबलमिव निरूपयन् बलभद्रचरित्रमाह अयं चेति।

SRI SUBODHINI: Due to our Lord Shri Krishna, the Yadu clan, although condemned, will become specially very famous. Usually condemned bad persons are not even spoken to or heard. Only when their “blemish” is removed, they are treated on par and spoken to. Of course, if they develop good virtuous qualities, then, they are specially heard and spoken to. But if their virtues are “supernatural” (extraordinary – Aloukik), then they are specially and reverentially spoken to and heard often. And, when the Lord Himself has taken birth in this clan, with a view to confer liberation, then the Lord is heard and spoken to, in every possible way, by everyone, including the noble and great persons. Not only, due to this birth, the clan attain the special “Shree” (wealth); but, on attaining this “wealth” there is the possibility of the rise of “attachment to wealth” (Lobha) also. This “blemish” is removed by the emergence of “Yash” or fame. All this description is of the “outside” brilliance only. Now, describing the brilliance of the “inside”, it is said that, “glory and greatness” came to be manifested also in the “inside” of these devotees. Due to this, virtues such as honesty and others also get exhibited. The word “Cha” (and) used in this verse, denotes that this Yadu clan will also get liberation or Moksha. This clan will thus be fully protected by our Lord only, until all of them are liberated. Like it cannot be said, that the holy Ganga will not liberate those, who have died of paralysis, this Yadu clan, although condemned earlier, will certainly be liber-

ated by our Lord, through His grace. Not only this, whatever is the nature of one's clan or family, OUR LORD IS CAPABLE OF LIBERATING EVERYONE.

After describing our Lord's glory and Divine Leelas, the divine story of Shri Balarama is being spoken, as He symbolizes the "evidence" (Pramana = Vedas), in the next verse.

अयं चास्याग्रहः श्रीमानरामः कमललोचनः ।

प्रलम्बो निहतो येन वत्सको धेनुकादयः ॥३०॥

VERSE 30 Meaning: "This auspicious Lord, Shri Balarama, with lotus like eyes, is the elder brother of our Lord Shri Krishna, and who has destroyed demons such as Pralambha, Vatsasura, Dhenuka and others."

श्रीसुबोधिनी : यथा भगवान् षड्गुणैश्वर्यसंपन्नः, एवमयमपीति चकारादतिदिश्यते। अनेन तुल्यत्वनिरूपणेष्वापि उपदेशातिदेशकृतं वैलक्षण्यमुक्तं भवति। अस्य भगवतः अग्रजो ज्येष्ठभ्राता। तस्य ज्येष्ठत्वे च हेतुमाह श्रीमानिति। शोभातिशयवान् अधिकश्च दृश्यते। राम इति प्रसिद्धः अनेन साधनरूपता तस्योक्ता कमललोचन इति। दृष्ट्यैव सर्वतापनाशक इति। अस्य पौरुषं तथा न प्रसिद्धमिति रूपमेव बहुवर्णितं पौरुषमप्याहुः प्रलम्बो निहतोऽनेनेति। वत्सकः लोके। बलभद्रेण हत इति प्रसिद्धत्वात् गणितः। धेनुकादय इति। तत्संबन्धिनः तालाश्च परिगणिताः भगवतापि धेनुको हत इति प्रसिद्धिः। अतः पूर्वमुक्तम्। ये बकादय इति वा पाठः। अप्रसिद्धत्वात् दुर्दुरादयः आदिशब्देन ग्राह्याः। एवं सर्वे भगवद्गुणतत्पराः कायावाङ्मनोभिर्भगवत्प्रपन्ना जाताः ॥३०॥ ततो गुणश्रवणे मल्लानामपि रस आविर्भूत इत्याह जनेष्विति।

SRI SUBODHINI: The word "Cha" (and) used in this verse denotes, that like our Lord is invested with the 6 Divine virtues of opulence etc, Shri Balarama also is invested with the same. Although such "similarities" are

described, our Lord's "special" nature also is being referred to by way of our Lord's exalted nature to "instruct". Shri Balarama is our Lord's elder brother, and He also has the same virtues of our Lord, being a Divine part of our Lord viz. He is "Sreeman viz., that He is "more brilliant than anyone else". He is famously known as "Rāma". By telling like this, only his "ordinary" nature is being described. Now, describing His "extraordinary" nature, of being of the "lotus like eyes". it is said, that He is able to remove the sorrow of everyone, through His "vision" only. As, through this much of description, His full "valour" is not yet explained, specific description is being given about His strength, valour and prowess. He destroyed the demon Pralambha, Vatsasura and also demons such as Dhenuka. He destroyed all their family members, through the palm trees and all these exploits are very famous in this world. (Although it was our Lord who had killed Dhenuka). Although not well known, Shri Balarama destroyed demons such as Durdura and others. In this way, everyone became very happy in describing about the virtues of our Lord, due to which, they came to surrender completely to our Lord, through their bodies, minds and words!

In this way, after listening to the glory and greatness of our Lord's qualities and virtues, the wrestlers also got the rise of "Rasa" or relish. This is being described by the following verse.

श्रीशुक उवाच—

जनेष्वेवं ब्रुवाणेषु तूर्येषु निनदत्सु च ।

कृष्णरामौ समाभाष्य चाणूरो वाक्यमब्रवीत् ॥३१॥

VERSE 31 Meaning: "Shri Sukadeva said, "The

people in the arena were thus extolling the greatness of our Lord's virtues. At this time, the Turabi instrument began to be played and the wrestler Chanoora came to our Lord and Shri Balarama, and enquired about their welfare. Through this action, Chanoora understood, that our Lord and Shri Balarama were indeed cheerful. Then Chanoora uttered the following words."

श्रीसुबोधिनी : अन्यथा भयात् रौद्ररस उत्पन्नोऽपि प्रतबिद्धः स्थितः। भीता एव रौद्ररसेन जाताः। गुणश्रवणे तु रौद्रता गतेति इदानीं संभाषणार्थं प्रवृत्ताः। एवं सर्वेष्वेव जनेषु प्रकर्षेण गृणत्सु सत्सु तूर्याणि च निरन्तरं वाद्यमानानि जातानि। चकारात् मल्लविस्फोटनानि। एवं मङ्गले संपन्ने स्वस्य जयमाशङ्क्य कृष्णरामौ समाभाष्य सम्यग्भाषणं कृत्वा कुशलप्रश्नादिकं विधाय ततः प्रसन्नौ ज्ञात्वा चाणूरो वाक्यमब्रवीत्। मुख्यत्वात्, पदार्थास्तदीया बाधितार्थाः युद्धं कर्तव्यमिति वाक्यार्थः परमबाधितः। अतो वाक्यमित्युक्तम् ॥३१॥ स हि चतुरः गोप्यं गोप्येनैव निरूपयन्नाह हे नन्दसूनो इति।

SRI SUBODHINI: In the actions of the wrestlers there is the "staying" of the "Rudrarasa" (anger). On seeing one's "competitor", these wrestlers get "anger". Here, the wrestlers got this "Rasa" of anger in them, on having the "Darsan" of our Lord. But this rise of "anger" got stopped abruptly, on listening to the praise of our Lord's virtues and qualities. Due to this, the wrestlers got the mood to have a dialogue with our Lord, having completely got rid of their anger. (THE PURPORT OF THIS IS, THAT OUR LORD'S DIVINE LEELAS AND VIRTUES HAVE THE CAPACITY TO DESTROY ALL NEGATIVE EMOTIONS SUCH AS ANGER etc.)

When everyone was seen singing the virtues and qualities of our Lord, in a loud voice, then the musical instrument of Turabi began to be played continuously. The word "Cha" (and) is used, to denote that the wrestlers

also made their own noises. In this way, after the initial auspicious beginning, the wrestlers thought that their victory was assured. But, getting a doubt on this, the principal among the wrestlers, Chanoora, came near to our Lord, and began to enquire about their welfare. In other words, Chanoora welcomed our Lord and Shri Balarama with his "words". Chanoora realizing the "cheerful" nature of our Lord and Shri Balarama began to speak the following words.

As Chanoora, was the leader among these wrestlers, his words are considered as important. But the main thrust of his words was, that he wanted to have a fight with our Lord and Shri Balarama. That is why, in the verse, the reference made to "VĀKYAM" (words) and not "VACHANAM" (said).

Chanoora, certainly was very clever indeed. Hence, he speaks those words secretly, as they deserved to be spoken in such a way. He gave the "indication" of the "secret" side of his mind.

चाणूर उवाच—

हे नन्दसूनो हे राम भवन्तौ वीरसंमतौ ।

नियुद्धकुशलौ श्रुत्वा राजाहूतौ दिदृक्षुणा ॥३२॥

VERSE 32 Meaning: "Chanoora began to say, "Oh! Son of Nandagopa! Hey! Rama! Both of your valour and courage have been praised by men of valour. I am aware, that both of You are adepts in the art of wrestling, and are capable of a good bout of wrestling! On hearing your expertise in wrestling only, our king Kamsa, with a view to witness your prowess, has invited You both to this arena."

श्रीसुबोधिनी : वस्तुतो जानात्येव नायं नन्दसूनुरिति। तथा सति भ्रातरमिव भागिनेयमपि युद्धेन युञ्ज्यात् कंसः। रामेति वचनं नाममात्रेण संतोषार्थम्। उत्कर्षवाचकत्वात् बलभद्रेति नोक्तम्। संकर्षणत्वं च गोप्यमेव। नामग्रहणानन्तरं तत्स्तुतिमाह भवन्तौ वीर्यसम्पत्ताविति। पराक्रमे विषये सर्वैः स्तुतौ, न कोऽपि युवयोः पराक्रमे विप्रतिपद्यत इति। अतः राज्ञा आहूतौ। किञ्च। **नियुद्धौ कुशलौ** मल्लानामिव बाहुयुद्धे समर्थौ। राज्ञा श्रुतं प्रामाणिकमेव भवति। अतो **दिदृक्षुण** अर्थात् बाहुयुद्धं राज्ञा आहूतौ ॥३२॥ ननु राज्ञो दर्शने सुखं भवति, अस्माकं कः पुरुषार्थ इति चेत्तत्राह **प्रियं राज्ञ** इति।

SRI SUBODHINI: This is not Nandagopa's son. This is well known to Kamsa. Even then, he was desirous of dragging his sister's son into a "fight", like he had done to his own brother. The word "Rāma" was uttered, just to please, by uttering the name — as only by calling as "Balabhadra" can one say that, the wrestler Chanoora had indeed recognized the glory and strength of Shri Balarama. It was our Lord's will, that the Divine aspect of "Sankarshana" in Shri Balarama, was to be kept as a secret. Taking their names, in this (derisive) way, Chanoora, now began to praise them that "Both of You are well recognized and respected among the valorous persons. Hence everyone is praising about your valour and courageous deeds. No one has said, that You both are not good in giving a good fight. Hence the king Kamsa has called for You both, thinking, that You both are "special fighters". You both are also proficient, like the wrestlers, in fighting with your hands! As your prowess has been proved, the king is desirous of actually witnessing your remarkable strength and capacity, and hence has invited You both to participate in this wrestling bouts.

"The king will get great joy in witnessing our fight

but what we will gain from this?" If our Lord and Shri Balarama were to ask like this, Chanoora is replying, with the following verse.

प्रियं राज्ञः प्रकुर्वत्यः श्रेयो विन्दन्ति वै प्रजाः ।

मनसा कर्मणा वाचा विपरीतमतोऽन्यथा ॥३३॥

VERSE 33 Meaning: "Those citizens, who do those pleasing actions to the king, through their mind, word and action, are always conferred with welfare and happiness. And those, who do not please the king, are rendered unhappy and suffering."

श्रीसुबोधिनी : राज्ञः प्रियं प्रकर्षेण कुर्वन्त्यः तदधीनाः प्रजा श्रेयः उत्तमफलं धनादिकं विन्दन्ति। परं कापट्ये फलं न भवतीत्यभिप्रायेणाह मनसा कर्मणा वाचेति। ये हि कायवाङ्मनोभिः प्रियं कुर्वन्ति, ते श्रेयो वै निश्चयेन विन्दन्ति। न केवलं प्रिये कृते श्रेयः प्राप्यते अन्यथा नेत्येतावदेवं किन्तु विपरीतम्। यः प्रियं न करोति कायवाङ्मनोभिः सः अतः अस्माद्धेतोः अन्यथा अश्रेयो मारणादिकं च प्राप्नोति यतः प्रजानां अयं स्वधर्म इति ॥३३॥ नन्वस्माभिर्बालैर्वनस्थैः क्व मल्लयुद्धं शिक्षितमिति चेत्तत्राह नित्यं प्रमुदिता इति।

SRI SUBODHINI: Usually those, who work to please the king, attain wealth and welfare under the king's care. Of course this "pleasing" of the king should not be done with ulterior motives. In other words, the service of the king should be performed with a pure mind, straight forward actions and appropriate words and this "service" will definitely yield the desired results. Otherwise the "opposite" results will ensue viz. suffering and unhappiness. It is the duty of the subjects to do those actions, which would please the king.

"We always lived in the Brindavan forests. How will we be aware of the art of wrestling?" If our Lord and Shri

Balarama were to say so, the wrestler Chanoora, replies in the following way.

नित्यं प्रमुदिता गोपा वत्सपाला यथा स्फुटम् ।

वनेषु मल्लयुद्धेन कीडन्तश्चारयन्ति गाः ॥३४॥

VERSE 34 Meaning: "When the cowherd boys, who are always happy and joyful, go to the forest for the purpose of grazing the calves, then, they play the games of wrestling. This is well known to everyone."

श्रीसुबोधिनी : एके हि जीविकार्थ- शिक्षन्ति, अन्ये तु बलार्थ (शिक्षन्ति) पुष्टाः सन्तः, शिक्षकाः परम्परया प्राप्ताः, परं ते लौकिका भवन्ति; अतः शास्त्रीयेभ्यः फलतो हीना अपि स्वरूपतः पुष्टा भवन्ति। तदाह नित्यमेव प्रमुदिता गोपाः बाल्येऽपि वत्सपालाः स्फुटमेव वनेषु मल्लयुद्धेन क्रीडन्तः गाश्चारयन्ति। गोचारणे हि श्रमे दुग्धपानं स्वतः सिद्धम्, वृषभाणां निग्रहश्च बलिष्ठैरेव भवति। अतः सर्वथा श्रुतं सत्यम् ॥३४॥ तस्माद्वाङ्मयः प्रियं कर्तव्यमित्याह तस्मादिति।

SRI SUBODHINI: There are two reasons for learning the art of wrestling. Firstly, learning it as one's own occupation for a living, and secondly, to make the body strong. Those who learn this, as a family occupation are seen in this world. Even those, who learn this from the adepts in wrestling bouts, may not become great wrestlers, but they become very strong in their bodies. Chanoora says, that the Gopas are always very joyful and cheerful. From their childhood stage itself, they are used to graze the calves. They practice "wrestling" in the forest, while grazing the calves. On getting tired with their duties, they drink a lot of milk to quench their thirst and relieve themselves of tiredness. In fact, only strong people can catch hold of running bulls. The Gopas have all become very strong, by practicing the art of wrestling, as a play, and also on consuming milk.

Hence it is necessary to do those actions, which would please the king. This is explained in the next verse.

तस्माद्राज्ञः प्रियं यूयं वयं च करवामहे ।

भूतानि नः प्रसीदन्ति सर्वभूतमयो नृपः ॥३५॥

VERSE 35 Meaning: “Due to this reason, for all of you and for me, it is necessary to please the king, as he is the symbol of all the elements, and by being devoted to the king, all the primordial elements become pleased.”

श्रीसुबोधिनी : राजा हि सर्वाराध्यः, अतो यूयं लौकिका वयं च शास्त्रीयाः चकारात् एवमन्ये विद्यावन्तोऽपि प्रियं करवामहे। सर्वानेकीकृत्य वदति, एकमार्गप्रवृत्तानां हि मुख्यानुसरणं युक्तमिति, अस्माभिश्चेत्कर्तव्यं भवद्भिरपि कर्तव्यमेवेति। ततः किमत आह भूतानि नः प्रसीदन्ति इति। सर्वभूतमयः प्राणी, अतस्तेषां हितं कर्तव्यम्, अन्यथात्वे शापप्रसादे कृतघ्नता भवेत्। फलदानार्थं यतः सर्वभूतमयो नृपः, भूतान्यत्र देवतारूपाणि तस्य विवक्षितानि। वस्तुतस्तु पाञ्चभैतिक एव ॥३५॥ ततो भगवान् युक्तियुक्तं ग्राह्यमिति, लौकिकमपि न बाधनीयमित्यक्लिष्टकर्मा उत्तरमाहेत्याह तन्निशम्येति ।

SRI SUBODHINI: It is important for everyone to do service to the king. Everyone who is aware of this art of wrestling, should do all actions, with a view to please the king. By following this, all the primordial elements will become pleased with us, as all of us are only symbols and forms of these elements. Hence it is necessary to do good to all the beings. If this beneficial actions are not done, then, we will be blamed for “ingratitude”, as the king, symbolizes all the primordial elements. Although the king has been compared to a “deity” (DEVATA) here, he is also made of primordial elements only. The purport of this is, that Chanoora is telling our Lord and Shri Balarama, to please the king Kamsa, by fighting with him.

Afterwards, our Lord, who does everything without much effort, began to say that, whatever is appropriate should be followed and the “worldly” traditions should also not be broken. This is described below.

तन्निशम्याब्रवीत्कृष्णो देशकालोचितं वचः ।

नियुद्धमात्मनोऽभीष्टं मन्यमानोऽभिनन्द्य च ॥३६॥

VERSE 36 Meaning: “On hearing the words of Chanoora, our Lord Shri Krishna, welcomed his words, confirming that the Lord Himself would, indeed like to participate” “in this fight”, began to speak such appropriate words, suitable to that particular place and time.”

श्रीसुबोधिनी : तद्युक्तियुक्तं वचः, कृष्णस्तदर्थमेवावतीर्णः समागतश्च, तथापि देशकालयोः यदुचितं तदाह। लौकिकत्वात् प्रश्नस्य, शस्त्रादियुद्धापेक्षया नियुद्धमात्मनोऽभीष्टम्। क्षत्रियाणां हि शस्त्रग्रहणं षोडशे वर्षे, उपनयनानन्तरं च शिक्षा, अत इदानीं बाहुयुद्धमेवाभीष्टं मन्यमानः देशकालावस्थानामनुगुणत्व-वचनात् चाणूरमभिनन्द्य चकारात् राजानं च उवाच ॥३६॥ द्वयमत्र वक्तव्यम्, राज्ञः प्रियं कर्तव्यमेव, परं त्वया सह नियुद्धं न कर्तव्यम्, अतुल्यबलत्वादिति, तदाह द्वयेन प्रजा इति।

SRI SUBODHINI: Our Lord has taken this incarnation as Lord Shri Krishna only to speak about the most appropriate words and sayings, which would be right and applicable to all people, at all places and at all times! In fact He had come here now exactly to do this. Even then, He began to speak those words, which are appropriate for the place and time. as in this place, the situation, concerned only the “worldly” issues/factors. The Lord desired to do “wrestling” only, instead of fighting as per the science and art of a regular fight! When a scion of the warrior class attains the age of 16, then he begins to carry weapons. After the holy thread ceremony only, education

is imparted to him. Hence our Lord, appreciating, that He would also love to participate in a wrestling bout, began to speak words, appropriate to the time and place, while welcoming the words of Chanoora, to the king.

Here two things have to be told. Firstly, one should do what is pleasing to the king, and secondly "not fighting with you". The reason being that the "result" of both of these is not similar. This is described in the next two verses.

प्रजा भोजपतेरस्य वयं चापि वनेचराः ।

करवाम प्रियं नित्यं तन्नः परमनुग्रहः ॥३७॥

VERSE 37 Meaning: " We are both the subjects of this King of Bhoja(Kamsa). We are forest dwellers. Even then, we always please the kings through our actions. This is indeed a great blessing from your side".

श्रीसुबोधिनी : अस्य भोजपतेः कंसस्य, प्रदर्शनेन तिरस्कृत इव, वयमिति प्रदर्शनेन कथं वा प्रजात्वमित्युपहसितः, वयं चकाराद्ययं च, वस्तुतस्तु यूयमेव, चस्त्वर्थे, वयं तु वनेचरा इति, नासमाकं राज्ञा कृत्यम्, तथापि नित्यं करवाम, फलं तु नापेक्ष्यत इत्याह तन्नः परमनुग्रह इति। मातुलो हि राजा, स चेद्भागिनेयगुणान् पश्येत्, तदा अनुगृहीयादेवेति युक्तत्वादभिनन्दनम्। एतावानर्थः साधारणः ॥३७॥ विशेषमाह बाला वयमिति।

SRI SUBODHINI: "We are also subjects of this king of Bhoja". Our Lord has told this sentence in "derision". The word "Cha" (and) has been used, to denote, that "really you are his subject (Prajā) only!" We live in the forest only, and hence we seldom have any work to do with the king. Even then, we always do such actions, with a view to please him, without keeping a desire for the results of such actions of service. The Lord, says that, "You have given us this welcome opportunity to partici-

pate in this wrestling bout. This is considered by us as a great blessing. The king is my own uncle. He is bound to bless his nephews, after looking at their virtues and qualities. This is indeed appropriate and gives us happiness". The Lord told all these "ordinary" words.

Now the Lord, through the next verse speaks the "special and important" words.

बाला वयं तुल्यबलैः क्रीडिष्यामो यथोचितम् ।

भवेन्नियुद्धं माऽधर्मः स्पृशेन्मल्लसभासदः ॥३८॥

VERSE 38 Meaning: "We are boys only; hence we will fight (play) with these wrestlers of equal strength as appropriate (i.e. as required). Let there be a good fight! But let it be conducted in such a way, that neither the wrestlers nor the onlookers are affected by unrighteousness (Adharma)."

श्रीसुबोधिनी : प्रदर्शनमेव ह्यत्र प्रयोजनम्, न त्वन्यत् चेत्, तदा बाहुयुद्धं शास्त्रनुसारेण कर्तव्यमिति तथैव करिष्याम इत्याह बाला वयमिति। नियुद्धशास्त्रे हि समानवयस्कैरेव समानबलदेहैः युद्धं कर्तव्यमिति हि स्थितिः अतः बालैः समानवयस्कैस्तुल्यबलैरैतैर्गौपैः सह क्रीडिष्यामः, तथासत्युचितं भवति, तदाह यथोचितमिति। नन्वाज्ञा प्रमाणम्, का औचित्यतीत्याशङ्क्याह भवेन्नियुद्धमिति। असमानैः क्रियमाणमेतद्युद्धमधर्मो मा भवेत्, ततो द्रष्टॄणांमल्लसभासदां दोषोपि न भवेदित्याह मल्लसभासदः मा स्पृशेदिति। चाणूरोक्तो हि लौकिको धर्मः, तदविरुद्धोऽयं शास्त्रीयो धर्म इति युक्तमुक्तं भगवतापि। चाणूरादयो दैत्या इति छलेनैवोक्तवान्। बलसंबन्धिनो वयं बालाः तुल्यबलाः प्रातीतिकाः सखित्वाद्गोपाः बलभद्रो वा, भवांस्तु न तुल्यबलः, किन्तु हीनबल इति अभिप्रायेण प्रत्युक्तम् ॥३८॥ चाणूरस्तु विपरीतं ज्ञात्वा अनिष्टफलार्थं विपरीतत्वं संपाद्य युद्धार्थं प्रवर्तयते न बाल इति द्वाभ्याम्। उपपत्त्या बलं साधयति। न वा त्वं बालः, स्थूलाभिप्रायेण सूक्ष्मत्वमाशङ्क्य इष्टसिद्धिं मत्वा अङ्गीकारे तत्परिहारार्थमाह 'न बालो न किशोर' इति।

SRI SUBODHINI: "In this arena, it is appropriate to exhibit one's prowess and efficiency in the art of wrestling! Is there any other purpose? If there is any other purpose, then it is necessary that this "wrestling" should be conducted as per the rules of scriptures. Hence we will do likewise only". Clarifying this, with an emphasis, our Lord says that, "We are still boys only". In the beginning of these bouts, the Lord has told that, "We will wrestle with those of same strength and age, as this is the tradition and also appropriate". Hence, the Lord says that, whatever is right and appropriate should only be done. If it is told, that the king's order is final, and whatever he orders is the appropriate course of action (i.e. there is no other law or scripture to be followed), our Lord says in answer, "Let there be bouts of wrestling. But wrestling between mismatched individuals would be unrighteous (wrong). Thus, this type of wrestling should be avoided. If this sort of wrong mismatched bouts are encouraged, then it will be "Adharmic" (unrighteous) for both the wrestlers and the onlookers. Chanoora had told, that this is indeed the "worldly" way of doing things, and there is nothing inappropriate. Chanoora and others, were demons and hence, whatever, they had told, was untruthful and with a view to cheat. Here our Lord has used the word "boys" (Bālaa) describing Himself. The secret meaning of this word is made clear by our Shri Mahaprabhuji. Our Shri Acharyashri says, that the purport of these words used by our Lord is to denote that, "We, the boys, as we are related to Kamsa are "boys" only (i.e. small), from the point of age. But in reality we are very strong (Balavaan)". The Gopas are also looking like our friends only (to indicate that Shri Balarama was not equal in prowess to our Lord). This is the purport of the word "Bāla" used here.

Chanoora, misunderstanding the words of our Lord, with a view to get himself destroyed, inspired by his "opposing" nature, and with a view to get them, into a wrestling bout, now utters his words, through the next two verses. He says that, "You both are not mere boys only". Chanoora says this, with evidence and reason.

चाणूर उवाच-

न बालो न किशोरस्त्वं बलश्च बलिनां वरः ।

लीलयेभो हतो येन सहस्रद्विपसत्त्वभृत् ॥३९॥

तस्माद्भवद्भ्यां बलिभिर्योद्धव्यं नाऽनयोऽत्र वै ।

मयि विक्रम वाष्प्येय बलेन सह मुष्टिकः ॥४०॥

VERSES 39 and 40 Meaning: "Chanoora said, "You are not either a child or a boy! Shri Balarama is the best among all the strong people! You have destroyed the elephant Kuvalayapeedam, which had the strength of 1000 elephants. Hence, both of you should fight only with very strong wrestlers. There is nothing unreasonable or unjustified in this proposal. Oh! Shri Krishna! Scion of the Vishni clan! You should fight with me and let Shri Balarama indulge in a wrestling bout with Mushtika."

श्रीसुबोधिनी : वयस्तव बलादिनियामकं न भवतीत्यभिप्रायः। वस्तुतोपि तथा। बलश्चेति चकारात् सोऽपि न बालो न किशोरः, किन्तु बलिनां वरः, सोऽपि भवांश्च, उभयोर्बलमपि प्रतिज्ञाय अन्यतरबलसाधनं दृष्टान्तेनेतरत् साधयितुम्, सहस्रद्विपानां सत्त्व बिभर्ति इति तादृशरूपः कुवलयापीडः। द्विपस्य बलं शास्त्रसिद्धं पुरुषाच्छतगुणं बलमिति, भारं वहति पुरुषशतभारं वहति गज इति। तादृशोऽपि लीलयैव हतः, नह्यसाधनेन, ससाधन, इभः पुरुषेण बालेन वा हन्तुं शक्यः, अतोतिपुरुषकारस्त्वयि वर्तत इति न भवान् पुरुषैस्तुल्यः। एवं बलभद्रोऽपि। तत किमत आह तस्मादिति। भवद्भ्यां सह गजादपि बलिष्ठैर्योद्धव्यम्। एवं युद्धे नानयः। शत्रुभिर्योद्धव्यमेव, न्यायविरोधोपि

नास्ति। वै निश्चयेन। तर्हि गोपालास्तथाविधाः सन्ति, तैः सह युद्धं कर्तव्यमिति चेत्, तत्राह मयिविक्रमेति। वाष्ण्येति संबोधनं छलं दूरीकरोति। कपटं परित्यज्यं स्पष्टं मया सह युद्धं कुरु, त्वं कंसस्य भागिनेयः, अतः किमिति छलवादः क्रियते, छलं परित्यज्य मया सह द्वेषिणा स्पष्टं युद्धं कर्तव्यम्, तदाह विक्रमेति। पराक्रमं कुरु, बलेन सह मुष्टिकः पराक्रमं करोतु, अनेन मुष्टिको हीनः बलः प्रबलः अहं महाबलस्त्वत्तोपीति निरूपितवान्। अत एव भगवता च चाणूरो हतः, अन्यथा अक्लिष्टकर्मा न हन्यात्। हननस्याप्रतिज्ञातत्वात्। एवं वाग्बन्धावधि सर्वेषां द्रष्टृणां भगवत्यासक्तिनिरूपिता ॥४०॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

दशमस्कन्धपूर्वार्धे त्रयचत्वारिंशोऽध्यायविवरणम् ॥४३॥

SRI SUBODHINI: "I am a boy only", You are telling like this, and I consider this as not right, as your age is not the determining factor for your strength etc.". Chanorva spoke like this to our Lord. He added further, "You are neither a child or a boy". Our Shri Mahaprabhuji says that, whatever Chanoorva has told is very right indeed (i.e. the truth). The word "Cha" (and) used here denotes, that even Shri Balarama is not a child or a boy — but he is the best among all strong persons. "He and You both are very strong persons". By telling like this, Chanoorva gives an example to prove his point. "The elephant Kuvalayapeedam had the strength of 1000 elephants". Such an elephant was killed by you, without the use of any weapon. This fact cannot be performed by a mere boy or a person. Hence, "You are a great valiant warrior. You are not like an ordinary human being. In the same way Shri Balarama also is not an ordinary human being." If it is asked, as to what is to be done, if what Chanoorva says

is true, then Chanoora answers, "Due to this reason only, You should fight with those wrestlers, who are more stronger than the elephant Kuvalayapeedam. In this way, there is no "injustice" in such a bout. It is indeed right and appropriate to fight with one's enemies, as there is no breaking of any order or rule, when one fights with one's own enemies. This is certainly right".

If the Lord were to say that these Gopas are also like us only. "You can fight with them also". Answering this, Chanoora says, "Not at all, Oh Scion of the Vrishni race! Hey Shri Krishna! You should fight with me. You have originated the art of fighting (nay, You have been created from this). Hence, by giving up your facade of being a Gopa boy only, come and fight with me openly. You are the son of Kamsa's sister. Hence why are You arguing with me, through a cheating way? Give up your facade and fight with me, your enemy, openly". Let Shri Balarama show his prowess with Mushtika. By saying like this Chanoora wanted to convey, that Mushtika had only lesser strength and "I am of greater strength than You". From this, it becomes clear, that our Lord would destroy Chanoora soon. In fact, if Chanoora had not exhibited this "ego" our Lord would not have destroyed him. Our Lord had not taken a vow to kill them at all.

In this way, the "attachment and love" (Aasakthi) which everyone got, through their "words" has been described.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 43rd chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-दशमस्कन्धं-चतुर्चत्वारिंशोऽध्यायः ॥

CHAPTER 44, CANTO 10,

SRI BHĀGAVATAM.

एकचत्वारिंशत्तमे वधः कंसस्य रूप्यते ।

तदीयैः सह तस्माद्धि पित्रोरोधश्च दीनयोः ॥१॥

बलक्षयाय लीलापि वाक्यान्यासक्तिबोधने ।

भक्तार्थे मारणं चास्य कंसस्यापि तथैव च ॥२॥

प्रतिबन्धनिवृत्यर्थमेतावद्भगवत्कृतम् ।

निरुद्धास्तेपि मुक्ता हि पूर्वस्माच्च विशिष्टता ॥३॥

बोधिता ज्ञानकथनादासक्तिश्च स्थितैव हि ।

त्रिविधाः सर्व एवैते गुणातीतोपि सात्त्विकः ॥४॥

अथवा ते पुनर्वाच्यास्तत्रैके मोचिताः स्वतः ।

निरुद्धाः सफलाः प्रोक्ताः पितरौ पूर्वतोधिकौ ॥५॥

पूर्वाध्याये युद्धार्थं चाणूराकारणमुक्तम्, 'आहूतो न निवर्तते' शास्त्रात्
हीनवलेनापि युद्धार्थं प्रवृत्तावित्याह एवमिति।

KĀRIKA 1 to 5 Meaning: In this 44th chapter, the destruction of Kamsa is being described, through which, the attainment of NIRODHA (pure and total devotion to

the Lord) of our Lord's parents, of a more higher nature, is also being explained.

With a view to awaken the loving attachment for our Lord, in them, the words of the ladies of Mathura, pertaining to our Lord's parents have been also mentioned. Our Lord had destroyed Kamsa and the other wrestlers, only for the sake of His devotees. All this, our Lord has enacted, with a view to remove the several obstacles of their attaining total Nirodha in Him. In this chapter, the "liberation" conferred by our Lord, on His various enemies are also described. Through the description of the Jnana or knowledge of our Lord's "Bhagawatwa" (Lordship = as being the Lord of the universe), the "NIRODHA" described here is considered as more special, than the one described in the first instance. The loving attachment to our Lord is also firmly established, and the Lord does not confer any new loving attachment to Him (i.e. it was already there). Due to this also, this chapter is considered as important. When they had the attitude of "Tamas" (ignorance), the knowledge about our Lord, being the Lord of the universe was absent. Now the knowledge about our Lord being the Lord of the universe has become clear and known. Hence the loving attachment to our Lord is being described as new. These people are of three kinds. Who are they? The wrestlers, the mother and the father of our Lord. These three are respectively Tamasik, Rajasik and Satwik. Even then, Vasudeva has been also described, at another place, as being "beyond the qualities" (Gunaatita). But here, he has been described as "Satwika" only. Here, the reference to the result of attaining our Lord's holy abode of SriVaikuntam is also made. This holy abode is attained by the Jnanis, and this "Jnana" occurs only on the rise of

the quality of “Satwa” (harmony). That is why, here Vasudeva has been described as Satwika.

Alternatively, these three “qualities” should be understood in the following manner, as per the events, which would be described after this chapter.

(1) Those Yadavas who were sorrowful outside, our Lord called them here, after removing their sorrow by Himself. This “call” was not meant for His mother and father. In fact Guru Sandeepani also was called, as he was “Satwik”. His story will be described in the later chapter.

(2) Those who had attained “NIRODHA” earlier, are considered as Vraja devotees of the Tamasik nature. These devotees are described in two chapters.

(3) Those who have already attained the “result” (Phalam) like the Rajasik KUBJA, Akrura and others, and the description of these has been done later, in two chapters. In this chapter, a description of our Lord’s mother and father, who had attained a higher status of “Gunaatita” (beyond the three qualities) than the “Nirodha” attained by them earlier is also given. For the purpose of releasing them from the prison, a description of “others” also is done.

In the last chapter, Chanoora had called out to our Lord for a bout. It is specified in the scriptures, that if one is called for a bout, it is necessary to respond positively and fight. Withdrawing from this situation is not considered as appropriate, even though the one to respond may be weak or with a lower strength. Hence, the Lord got ready to give a fight and this is described below.

श्रीशुक उवाच—

एवं चर्चितसंकल्पो भगवान्मधुसूदनः ।

आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः ॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “Whatever has to be done, our Lord Madhusudana, now decided in His mind, and the Lord went near to Chanoora and met him for the “bout”. Whereas Shri Balarama, the son of mother Rohini, met Mushtika for the “bout”.”

श्रीसुबोधिनी : चर्चितो विचारितः संकल्पो येन, यस्य वा। चर्चा हि विचारात्मिका, अविचार्य चेत् दुर्बलेन सह (महान्) युद्धं कुर्यात्, तदा दोषो भवेत्। किञ्च। भगवान् तद्द्वयमपि जानाति, युद्धाभावे न निवर्तत इति, शङ्का तु नास्तीत्याह मधुसूदन इति। यो मधुमपि हन्ति, तत्रायं को वा वराक इति, अत एव आससाद निकटे संबद्धो जातः। अथेति। प्रथमं चाणूरस्य, पश्चाच्चाणूरः सः स्वस्मिन् योजितः, भिन्नपक्षे मारितो दूरीकृतो वा, अथ तदनन्तरं चाणूरमाससाद, मुष्टिकं तु रोहिणीसुत इति, मुष्टिको ह्यप्रयोजकः, बिभेति च स्वतः, स्वयं च नोक्तवान्, तथापि चाणूरे संलग्ने तद्वाक्यात् स्वयमपि संलग्नः। तदनुचितमिति रोहिणीसुत इत्युक्तम् ॥१॥

मल्लयुद्धप्रकारेण प्रवृत्ताविति तदाह चतुर्भिः ।

SRI SUBODHINI: Our Lord with a view to participate in this bout of wrestling consulted Chanoora, and later got ready to give a fight. In fact it will be wrong to fight with a “weak” opponent, without at first, having a dialogue with him. Now the fight of wrestling will be done through much thinking and planning. Due to this, there will not be any “blemish” either. Our Lord knew clearly the true intention of the heart of Chanoova, that he was interested only for a fight, and he never wanted peace at all. In fact, our Lord did not have any fear or doubt in fighting, as He is “Madhusudana ” viz. the destroyer of

demons , Madhu and Kaitabha. Against our Lord, the prowess of Madhu, the demon, was not able to achieve anything. How can this pitiable Chanoora achieve anything vis-a-vis our Lord!? Hence, our Lord went near to Chanoora and met him. He went at first near to Chanoova, then He made Chanoora join his hands along with His'. Then He killed Chanoova (his physical body) and flung him far away. In the same way, Shri Balarama the son of mother Rohini, killed Mushtika. Mushtika was afraid and hence, he did not speak himself. Hence his fighting did not help him at all. Mushtika saw Chanoova fighting with our Lord, and due to this, he also decided to fight. This is not right or appropriate. Hence, in this verse, the word "Shri Balarama" is not used, but reference is made only to "Rohini's son".

Our Lord now began to fight in the same way, as specified in the art and science of wrestling. This is explained by the following verse.

बलं शिक्षा च माया च प्रसादश्च गुरोस्तथा ।

चत्वारोपि निराकार्यास्ततः श्लोकचतुष्टयम् ॥१॥

KĀRIKA 1 Meaning: "Why 4 verses have been specified? The reason for this is explained, in this Karika by our Shri Mahaprabhuji. Through 4 verses, strength, teaching (learning), Maya (our Lord's power of illusion) and the grace of the Guru have to be explained. Hence there are 4 verses."

हस्ताभ्यां हस्तयोर्बद्ध्वा पद्भ्यामेव च पादयोः ।

विचकर्षतुरन्योन्यं प्रसह्य विजिगीषया ॥२॥

VERSE 2 Meaning: "Joining hands with hands and through legs entwining each other's legs, they began to

pull each other with enormous power, with a view to win this bout."

श्रीसुबोधिनी : हस्ताभ्यामिति। हस्ताग्रे हस्ताग्रं धृत्वा पादाग्रे च पादाग्रं विचकर्षतुः। प्रथमं समत्वायाह अन्योन्यं प्रसह्य विजिगीषया आकर्षणं कृतवन्तौ। येनैवाकृष्टो परः आकृष्टो भवति स पराजितो भवति इति, अङ्गुलीनां बन्धनं परस्परमुभयोः अत्रैव। जये महाबलत्वम् ॥२॥

ततःसाक्षात्सर्वाङ्गेषु संयोगेन युद्धमाह अरत्नी द्वे इति।

SRI SUBODHINI: The front portion of hands were joined with those of the other. Ditto to the feet also. Now they began to pull each other. With a view to become victorious over the other, they forcefully pulled at each other. By pulling, one wrestler is supposed to be grounded, and if he is also dragged over some distance, then the grounded wrestler is supposed to be defeated. In this sort of fight, only the fingers of both, are joined. Here very special "strength" is required to become victorious.

Afterwards, joining each other with all the bodily parts, the fight was done, and this is described below.

अरत्नी द्वे अरत्नीभ्यां जानुभ्यां चैवः जानुनी ।

शिरः शीर्ष्णोरसोरस्तावन्योन्यमभिजघ्नतुः ॥३॥

VERSE 3 Meaning: "Opening each other's fingers, both of them joined their hands, and in this way began to fight by joining knees with knees, head with head and chest with chest."

श्रीसुबोधिनी : हस्तमध्ये उभयत्रापि हस्तसंबन्धः अरत्नीवाच्यो भवति तथा जानुद्वयमपि अधोभागसहितजानुद्वयेन संवेष्टितं भवति, क्रमेणैतच्चतुष्टयं बोद्धव्यम्। शिरः शिर्ष्णो उरसा उरः। एवं तौ अन्योन्यमाभिमुख्येन जघ्नतुः। बलशिक्षे निरूपिते ॥३॥ मायया शास्त्रीयप्रकारमाह परिभ्रामणेति।

fighting, as He is "Madhusudana" viz. the destroyer of

SRI SUBODHINI: Joining the palms, after opening the fingers is called as “Aratni”. In this way, both the knees were joined, along with the lower portion of their legs. They joined the head with head and chest with the other’s chest. Thus they confronted each other in this manner. In this way, the factors of “strength” and “learning” have been described.

Through the power of “Māya”, the various movements, as per the science and art of wrestling are being described, by the following verse.

परिभ्रामणविक्षेपपरिरम्भावपातनैः ।

उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यरुन्धताम् ॥४॥

VERSE 4 Meaning: “Swirling on all the four sides, flinging away each other far away, locking up in a forceful embrace, and then throwing each other on the ground, moving swiftly forward and backward — in this way, they began to stop each other, from the exercising of their strength.”

श्रीसुबोधिनी : परितो भ्रामणमेकस्यैकेन, ततो दूरे विक्षेपः, ततः पुनरागतयोः परिरम्भः गाढालिङ्गनम्, ततो मिलितेनैव भूमाववपातनम्, एवं चत्वारः एकक्रमेण, ततो विशिलष्टयोः उत्सर्पणमूर्ध्वप्रक्षेपः, अपसर्पणं हत्वा पश्चात्सर्पणमधः सर्पणं वा। पतितो मल्लः ऊर्ध्वं सर्पणेनापि उपरितनं जयति। उपरितनो वा अधस्तनम्। एव मन्योन्यं प्रत्यरुन्धताम्। अन्योन्यस्य बलं यथा प्रतिरुद्धं भवति ॥४॥ ततः प्रसादेनापि प्राप्तैः प्रकारैर्युद्धमाह उत्थापनैरिति।

SRI SUBODHINI: At first both of them swirled each of them on all the four sides, and also flinging each other up to a distance! Then, they forcibly embraced each other in a firm lock. Then, they tried to push each other on the ground with great swiftness and force. In this way, all the

four wrestlers followed the same pattern. When they got freed from each other, they pushed each other in the front, came from behind and if one of them were to fall down, then he got up deftly through sliding. In this way one is supposed to become victorious. Alternatively, if the person who was up, is pushed down on the ground, then the one who pushes the other down, is considered as victorious. In this way, each was interested to stop the other from exercising his strength and to show the dominance of one's own strength!

After fighting with each other on the basis of one's strength, learning and "Māya", they now began to fight as per the Jnana (knowledge) they had secured, on the art of fighting, through the grace of their respective Gurus (teachers). This is described below.

उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि ।

परस्परं जिगीषन्तावुपचक्रतुरात्मनः ॥५॥

VERSE 5 Meaning: "To make the other stand up, who has firmly sat down by folding the legs and knee joints; to make the one who stands firmly riveted to place, get moved and taken elsewhere; to make the "firm", get moved; to make the one, who is constantly on the move round and round, get riveted and pinned down to one fixed place — in these four ways, these wrestlers began to give pain and sorrow to each other's body, with a view to attain one's own victory."

श्रीसुबोधिनी : उपविष्टं स्थिरं प्रतिज्ञाय उत्थापनं करोति स जयति। यस्तूर्ध्वं तिष्ठति तं य उन्नमयति सोऽपि जयति। तथा यः स्थिरो भवति तं च यश्चालयति प्रतिज्ञया सोऽपि तथा, यश्चलतीतस्ततः तं यः स्थिरीकरोति सोऽपि। एवमेतेऽति चत्वारः प्रकारः, तैः जिगीषन्तौ मल्लौ आत्मनः अपक्रमतुः देहस्यापकारं कृतवन्तौ। अत्र संघातः प्रत्यक्षः स्थूलः कार्पास इव चाणूरादेः,

सूक्ष्मोऽनिष्टुरः वज्रस्येव भगवतः ॥५॥ एवं फलतः भगवज्जयेऽपि प्रतीत्या विपरीत इति ये पूर्वं स्वासक्ताः कृताः तत्रापि स्त्रियो मुग्धाः तास्त्वसहमानाः स्वहृदयस्थं भावं प्रकाशितवत्य इत्याह तदिति एकादशभिः। तत्र सप्तभिर्दृष्टवर्णनं भगवच्चरित्रत्वाय, चतुर्भिः स्वनिन्दार्थं गोपिकास्तोत्रमिति। तत्र प्रथमं युद्धं दृष्ट्वा खिन्नानां आक्रोशार्थं प्रवृत्तिमाह-तद्युद्धं बलाबलवत्, अतः परस्परं योषितः समेताः सानुकम्पाः स्वस्वदेशग्रामभेदेन वरूथशः समेताः वक्ष्यमाणमूचुरिति सम्बन्धः। तत्प्रसिद्धं वा बलाबलवद्युद्धमेवोचुः एतद्बलाबलयुद्धमिति।

SRI SUBODHINI: He who moves the person, who has forcibly sat down fixed in one place, is considered as the victor. He who makes the other move and makes him hit the ground, from the position of standing firm, is also considered as victorious. He who stands erect in one place, and the other wrestler becomes capable of shaking the former from the fixed place, then he is also considered as victorious. In this way, there are 4 varieties in this fighting. The wrestlers, with a view to become victorious over the other began to give pain and sorrow to their bodies. In this type of fighting, bodily parts get injured. Chanoora and other wrestlers, although had gross strong bodies, were now looking like feeble and weak cotton, and our Lord, although very subtle, was looking like the strong and impregnable Vajra weapon.

Although the "result" of this fighting ended with the victory for our Lord, the onlookers, who were lovingly attached to our Lord, began to feel and gain the wrong impression. The ladies among them, were innocent, and they became unable to bear the sight of the physical pain to our Lord. They began to give vent to the feelings they had in their hearts, and the same is detailed through 11 verses. Through 7 verses, they describe the Divine Leelas

and stories of our Lord, which they have themselves seen, through their own eyes, and through the remaining 4 verses, they have praised the "Gopis", with a view to condemn themselves. The way, they have given vent to their feelings is being described. These ladies had compassion in their hearts. They now met at safe places in their villages/places and began to speak. They, at the first instance, spoke, about the "mismatch" in this fighting — that a very strong person was fighting a weak and feeble young boy!

तद्बलाबलवद्युद्धं समेताः सर्वयोषितः ।

ऊचुः परस्परं राजन् सानुकम्पा वरूथशः ॥६॥

VERSE 6 Meaning: "Oh King! The ladies who had gathered there, out of compassion in their hearts, on seeing the fighting between a very strong person and a weak person, began to speak to each other."

श्रीसुबोधिनी : ततस्तस्य दोषा अप्यग्रे ऊचुरिति केचित्, तद्युद्धमालक्ष्य वा समेताः बलाबलवतोर्युद्धम्, बलं चाबलं च, मतुबुभयत्र सम्बध्यते तयोर्बलाबलयुक्तं यथा भवति तथा वा युद्धम्। सर्वेषां योषित इति निरोध एव नियामको न संबन्धादिरित्युक्तम्। परस्परमिति समानशीलव्यसनता सर्वेषामुक्ता। राजत्रिति स्नेहात्संबोधनमवधानाय। स्त्रीणां वचनमिति कदाचिदुपेक्षां कुर्यादिति, स्निग्धे स्नेहस्यायं गुणैः यत्समर्थेऽप्यसमर्थबुद्धिरिति, समूहबाहुल्ये हि सम्यक् श्रवणं भवतीति। दशविधा वा लीलया, सगुणा नवविधा निर्गुणा इति। एवं दशप्रकारसमूहाः तत्रैका न्यायभिनिविष्टाः अन्यायमसहमाना आहुः महानयमिति ॥६॥

SRI SUBODHINI: Some say, that they spoke about the "blemish" in this sort of fighting. On witnessing the fight between a very strong person and a weak one, these ladies of good conduct and compassion came and met each other. The reason for their gathering is their Nirodha

in our Lord. Otherwise they had no other relations with each other. "Oh King!" – these words have been used to address the king, out of Shri Sukadeva's love for him and to make him alert. This became necessary, as the king should give attention to the words of these ladies, and not ignore them, as unimportant. Love has this particular quality, that one understands the "incapable" person to be "very capable". In a gathering of the many, one can hear clearly, what is being spoken as the sound decibels rise higher in a group, as many people talk at the same time! These ladies, from the point of view of describing the Divine Leelas were of 10 types. From the point of "virtues", they were of nine types and one of them was established in the state of "beyond the three Gunas" (Nirguna). In this way, these ladies were of 10 types/kinds.

Among them, one group of ladies was fond of "justice" (Nyaya). They could not tolerate "injustice". They began to say.

स्त्रिय ऊचुः—

महानयं बताधर्म एषां राजसभासदाम् ।

ये बालबलवद्युद्धं राज्ञोऽन्विच्छन्ति पश्यतः ॥७॥

VERSE 7 Meaning: "The ladies began to say – it is indeed painful to witness, that in this king's assembly, while the king and other dignitaries are witnessing, a fight between a very strong person and a boy is allowed to be held. This is indeed grossly unrighteous."

श्रीसुबोधिनी : बतेति खेदे। कथमेवमकस्मात् अनर्थः प्रवृत्त इति, अयं महानेवाधर्मः एषां राजसभासदां भविष्यति। यद्यपि राजसंबन्ध एवाधर्मः तत्रापि सभासंबन्धः, तत्राप्यधिकारः, सर्वापेक्षया अयं महानेवाधर्मः, तमेवाह, निमित्तं वा। ये बालबलवद्युद्धमिति। एको बालः; अपरो बलवानिति तयोर्युद्धं शास्त्रविरुद्धमिति, तत्रापि राज्ञः पश्यतः। राजा हि धर्ममूर्तिः, तस्य

दर्शने सुतरामधिकृतैरन्यायो न कर्तव्य इति। अतः राज्ञः पश्यतोऽपि सतः अन्विच्छन्तीति। अनेन राजाप्येवं ज्ञास्यति एते सर्वत्रैवंभूतां दुष्टा इति। ततो दृष्टापकारोऽपि भविष्यतीति तासामाशयः ॥७॥ ननु भगवानपि सबलो बलिष्ठः, अतो नाधर्मो भविष्यतीति चेत्तत्राहुः **क्व वज्रसारसर्वाङ्गाविति।**

SRI SUBODHINI: Is it not very painful, that such an unrighteous act is being accidentally perpetrated? This is grossly unrighteous. Everyone in the king's assembly will feel like this, although the king's officers have the power to put an end to such an unrighteous assembly. Of all unrighteous actions, this particular action of making a mere boy fight a very strong wrestler, is the most unrighteous. This sort of fighting is against the rules and stipulations of the scriptures. In fact, this fight is going on, when the king himself is seeing this happen, before his very eyes! The king is supposed to be the symbol of Dharma or righteousness. The officers of the king should not encourage unrighteous actions, in the presence of the king. When the officers are doing this, when the king is also a witness, then the king also will realize, that all these persons are so bad, that they are encouraging these unrighteous and wrong actions. Perhaps these officers may be punished later by the king. This is the purport.

Our Lord also is very strong and powerful. Hence, there may not be any "unrighteous" action! On this, the following verse gives the answer.

क्व वज्रसारसर्वाङ्गौ मल्लौ शैलेन्द्रसंनिभौ ।

क्व चातिसुकुमाराङ्गौ किशोरौ नाप्तयौवनौ ॥८॥

VERSE 8 Meaning: "What is the comparison between this fighter with his body, firm and strong like the implacable Vajra weapon and resembling the king of mountains, and this boy, who has a very tender human

body and who has not even attained the stage of being a youth (as he is still a boy only)!"

श्रीसुबोधिनी : न हि बाधितमर्थं वेदोऽपि बोधयति, भगवतोऽङ्गानि कोमलानीत्यनुभवसिद्धम्। मल्लनामप्यङ्गान्यतिकठिनानीत्यपि लोकप्रसिद्धिः। किञ्च। तावुञ्चौ, एतौ च सूक्ष्मौ, 'यत्राकृतिस्तत्र गुणा' इति न्यायविरोधोऽत्र प्रदर्शितः। तदाह। **वज्रादपि** सारभूतानि **सर्वाङ्गानि** ययोः सुतरां मल्लौ मल्लविद्यायां निपुणौ, तत्रापि **शैलेन्द्रसंनिभौ** महामेरुतुल्यौ क्व, एतौ बालकौ वा **अतिसुकुमारौ** क्व। अत्यन्तं सुकुमाराण्यङ्गानि ययोः। वयसा तु **किशोरौ**, लोके किशोरावपि देहवशाद्बीजादिवशाद्वा **प्राप्तयौवनाविव** भवतः। तदपि नास्तीत्याहुः। न प्राप्तं यौवनं याभ्यामिति। नञ् समासः स्पष्टतया प्रदर्शनार्थः ॥८॥ एवमधर्मे हेतुभूतं न्यायविरोधं निरूप्यं न केवलमधर्मः एषां भविष्यति, किन्तु यस्य धर्मस्य प्रभावेन ऐश्वर्यादिकं भुञ्जते, तस्याप्यतिक्रमे भविष्यतीत्याहुः **धर्म व्यतिक्रम** इति।

SRI SUBODHINI: Even the Vedas do not give the wrong meanings. Our Lord's body was very tender and soft. Everyone knows this through their own experience. The body of the wrestlers is usually very tough. This is also well known. Especially these wrestlers were very tall and these two boys were small and short. Like the nature of the body, is the nature or quality of the individual. It is said here, that everything was going against the principles of natural justice. This wrestler is having a body more strong than the Vajra weapon, and was very proficient in the art of wrestling, resembling the Mahameru mountain! — and in comparison to this huge wrestler, where is this small boy, with a tender and soft body? From the point of view of his age, this boy is only a "boy". Some "boys" look like grown up youth, due to their family (parents), but these boys were not like those! This can be clearly seen. This is referred to in the verse as "not having attained the state of being a youth".

After explaining the logic, which would sustain the opposition to this unrighteous action, these ladies say specifically, that not only these unrighteous actions will affect them, but they will be violating also those righteous tradition, through the power of which, they were enjoying all this opulence and wealth etc. This is being described in the following verse.

धर्मव्यतिक्रमो ह्यस्य समाजस्य ध्रुवं भवेत् ।

यत्राधर्मः समुत्तिष्ठेन्न स्थेयं तत्र कर्हिचित् ॥९॥

VERSE 9 Meaning: “In this assembly, there will certainly be the violation of rules of Dharma (righteous action). Where there is “Adharma” (unrighteous action), there we should not sit and participate.”

श्रीसुबोधिनी : अस्य समाजस्य ध्रुवं व्यतिक्रमो भवेत्, शुभफलं धर्मादेवेति तदतिक्रमे नाश एव, ततः पूर्वं विषमनियोगेनाधर्मः। अन्येऽपि सहजा अधर्माः सन्त्येव, वस्तुतोऽपि धर्मस्य प्रभुरच्युत इति प्रभोरन्यथा विनियोगे लीलादर्शने वा धर्मसेवकत्वेन सेवकसेवकानां भवत्येवातिक्रमः, सोऽप्यधर्मः धर्मं नातिक्रमेदिति निषेधात्। एवमधर्मः अस्मिन् समाजे सर्वत एवोद्गतः, अतो यत्र सम्यग्धर्म उत्तिष्ठेत्, तत्र दुःखसंभावना नास्ति, तथापि कारणोत्पत्तेर्विद्यमानत्वात् सर्पनिकटशयनवत् न स्थेयमेव ॥९॥ नन्वेवं सति सर्वेषामेवाधर्मः, को विशेषः समाजस्येति चेत्तत्राहुः न सभां प्रविशेदिति।

SRI SUBODHINI: This assembly will confront with grave ill-luck! — as auspicious results occur only through Dharma or righteous action. By breaking the rules of righteous conduct, one gets destroyed. Firstly an unrighteous action was committed, in making a small boy fight with a big wrestler. Along with it, many unrighteous actions were committed. In reality, the Lord and Master (controller) of “Dharma” (righteous action) is our Lord Achyuta. When the Lord is treated in this manner, even as

in a Leela or in rendering due service to Him, then "Dharma" is violated. The scriptures order, that no one should violate the rules of Dharma. But here, on all the four sides, "Adharma" was being enacted. Hence, wherever "Adharma" reigns in every way, there, certainly sorrow and suffering will follow (including destruction). Hence, these ladies thought that they should never stay in this place. Although sorrow and destruction have not yet been experienced, they will raise their head very soon. Hence, as one should avoid to sleep in the same place, where a serpent also is coiled up, as the serpent can destroy the person at any time — being the cause for one's destruction, in the same way, here the cause and reason for sorrow and destruction is present, in the form of perpetration of unrighteous action (Adharma).

अपरा ऊचुः—

न सभां प्रविशेत्प्राज्ञः सभ्यदोषाननुस्मरन् ।

अब्रुवन्ब्रुवन्नज्ञो नरः किल्बिषमश्नुते ॥१०॥

VERSE 10 Meaning: "Another lady told, "The wise people, who are aware of the blemish of these people in this assembly, should not attend this assembly. If someone goes to this assembly and then not tell, or tell differently or say that, "I do not understand" — all these three types of persons will participate in the "sinful acts" being perpetrated in this assembly (i.e. they will share in the wrong doing)."

श्रीसुबोधिनी : अथवा किमित्युच्यते, निर्गन्तव्यं वा, तूष्णीं वा स्थातव्यमित्याशङ्क्य स्वार्थमप्याहुः न सभामिति। सभास्थैरर्वश्यं वक्तव्यम् अथासामर्थ्यं चेत्, प्रथमत एव प्राज्ञः अग्रिमार्थं सर्वं जानन् सभामेव न प्रविशेत्। 'सभायां न प्रवेष्टव्यं वक्तव्यं वा समञ्जसम्। अब्रुवन् ब्रुवन्

वापि नरो भवति किल्बिषो 'ति मनुवाक्यात्। एते हि सभ्यदोषा इत्याहुः
 अब्रुवन्निति। सभायां उपविष्टेनावश्यं वक्तव्यम्, पृष्टः अपृष्टो वा यथोचितं
 न वदेत्, तथापि नरकभागी स्यात्, यदि वा विरुद्धं वदेत्, अन्यायपृष्टः
 अपृष्टो वा, पृष्टश्चेज्जानन्नपि नाहं जाने इति वदेत्, सोऽज्ञ इत्युच्यते। एवं
 त्रिविधा अप्येते नरकभाजो भवन्ति। सभायां प्रविशन् सभास्मरणो
 तद्गतगुणदोषाणामपि स्मरणमावश्यकमिति तथोक्तम्। किल्बिषमावश्यकं
 नरकम् ॥१०॥ ननु भगवतोपि बलमवश्यमस्ति 'कुलयापीडवधात्तत्राहुः
 वल्गातः शत्रुमभित' इति।

SRI SUBODHINI: Alternatively, what one should do otherwise? One should leave this assembly and go out forthwith or he should sit silently there only? What should be done is being explained in this verse. He who is still sitting in this assembly should certainly speak out (about this unrighteous action). If he lacks the power to speak out, then a wise man should first think, as to what will happen at this assembly, and then not go there at all. Even sage Manu, the law-giver, has said, that a person should never visit such an assembly. If he ever goes there, then he should speak out appropriately, and if he desists from saying, what is necessary to be spoken, then he also commits a grave sin. This is the blemish of these people sitting in this assembly. He, who does not reply even to those, who ask or reply appropriately, will also become deserving to attain the "hell" only. If he speaks against also, he will incur a sin. Even after seeing unrighteous actions, if one replies that, "I do not know anything", then this person is considered as "foolish". In this way, all these three types of people commit "sin", and deserve to attain hell (Naraka). That is why, it is specified that one should remember the good and the bad aspects of an assembly, before going there. The word "Kilbisha" used here, denotes the sure attainment of hell.

If someone says, that our Lord also is very strong, as it could be seen from the destruction of the elephant Kuvalayapeedam; the answer is given through the next verse.

वल्गतः शत्रुमभितः क्रष्णस्य वदनाम्बुजम् ।

वोक्षतां श्रमवार्युप्तं पद्मकोशमिवाम्बुभिः ॥११॥

VERSE 11 Meaning: "Hey! Please see the lotus like face of our Lord Shri Krishna, who is surrounded by the inimical wrestlers and making yelling sounds, on all the four sides, has become wet through copious perspiration, arising out of continuous efforts and stress! The Lord's face looks, as though, it is a lotus flower enveloped by water."

श्रीसुबोधिनी : शत्रुं चाणूरमभितः वल्गतः मल्लशब्दान्कुर्वतः कृष्णस्य सदानन्दस्य अस्माकं सर्वस्वस्य वा वदनाम्बुजं प्रस्वेदजलैर्व्याप्तं पश्यत। यद्यधिकबलः समबलो वा स्यात्, तदा शत्रोरिवस्यापि श्रमो न स्यात्, 'शब्दश्चासमर्थस्यैवे'ति लोकप्रसिद्धिः। श्रमवारिभिव्याप्तं न तु कणैः, अनेनान्तःश्रमाधिक्यं द्योतितम्। ननु भवत्येव कर्मणा श्रमः, को दोष इति चेत्तत्राहुः पद्मकोशमिवाम्बुभिरिति। पद्मकोशो हि जलादुद्गतो भवति, न कदाचिज्जलं स्पृशति, यथा जलं वर्धते तथा तत्रालमपि वर्धत इति तस्य जलव्याप्तिरसंभाविता तथा भगवतोऽपि श्रमजलसंबन्धोऽसंभावित इत्यर्थः। तासामासक्तिसिद्ध्यर्थं भगवता तथा प्रदर्शितं अन्यासक्ता मा भवेयुरिति, कंसादीनां च प्रथमतः सुखर्थम् ॥११॥ एतत्सर्वेषां न प्रकटमिति वक्तुरपि कदाचिद्दर्शनाभावात् बलभद्रे सर्वजनीनं तदिति सापेक्षमाहुः किं न पश्यतेति।

SRI SUBODHINI: Our Lord was making yelling noise, like the wrestlers, on all the four sides of Chanoora. "Please see the lotus like face of our Lord Shri Krishna, who is of the Divine form of eternal bliss (Sadaanan-daroopa), now covered with drops of perspiration. If the Lord was equal to the strength of this enemy or more

strong, then, like the enemy, He also would not suffer from this effort or difficulty. "Sounds" (yelling) are made by weak and incapable persons only. This is a well known fact in this world. Our Lord's lotus like face is filled up with perspiration, arising out of stress and efforts involved in this fighting. They are not just drops of perspiration, but a copious flow of perspiration! From this, we can understand, that the Lord is experiencing a lot of stress in His inside. Of course any action involves efforts and stress." If they were asked a question, as to what is the blemish in this? they answer by saying, that the stalk of a lotus flower originates in water, but the lotus leaf is untouched by this water. In fact when the level of water increases, the length of the stalk of the lotus flower also increases it's length!, due to which the lotus leaf never gets wet through this rising water! In the same way, our Lord also cannot be touched or affected by the perspiration at all. Now a doubt may arise as to whether, these ladies were then telling an untruth? Our Shri Mahaprabhuji removing this doubt says, that our Lord had desired that these ladies should never get any attachment to anyone else, and that they should get lovingly attached to Him only. With a view to achieve this (which is a gracious act of benediction and blessing of our Lord, on these ladies), our Lord gave them this sort of "Darsan" and realization. In fact this sort of "show" by our Lord, made, in the first instance, made even Kamsa and others very cheerful and happy.

It is also possible, that the perspiration on the lotus like face of our Lord was not seen as a "Darsan" by everyone. Perhaps even these ladies did not see it properly. Whatever was seen on Shri Balarama was now being seen

by everyone. This is being described through the next verse.

किं न पश्यत रामस्य मुखमाताम्रलोचनम् ।

मुष्टिकं प्रति सामर्ष हाससंरम्भशोभितम् ॥१२॥

VERSE 12 Meaning: "Oh! Friends! Can't you see the face of Shri Balarama with his reddish molten eyes — his face is full of anger towards the wrestler Mushtika. Even with all this, Shri Balarama is seen as brilliant with His ineffable laughter!"

श्रीसुबोधिनी : रामस्य मुखमासमन्ताम् ताम्रलोचन किं न पश्यत। भ्राता ज्येष्ठोऽयम्। अस्य श्रमः सर्वजनीनः, अन्यथा क्रोधाविर्भावं न कुर्यात्। अशक्तस्यैव तथा करणात्। ननु स्वभावतोऽपि ताम्रो भवेदित्याशङ्क्याह **मुष्टिकं प्रति सामर्षमिति।** मुष्टिकी मारणीय इति क्रोधमाविर्भावयति। स्वतो ह्यसमर्थानां कामादयः प्रवर्तका भवन्ति। नन्वेतदपि सहजमिति चेत्तत्राह **हाससंरम्भशोभितमिति।** हासेन यः क्रोधसंरम्भः तेन शोभितम्। अथवा पूर्वं हाससंरम्भेण हासपूर्वककामलीलया शोभितम्। पूर्ववचने अस्मान्निखत्रान्वा दृष्ट्वा हाससंरम्भाभ्यां शोभितम्। एता अस्मान् न जानन्तीति हास्यम्, दुःखं प्राप्नुवन्तीति शीघ्रं मारणीय इति संरम्भमपि करोति। उभाभ्यां वातिशोभितम्, अतो न सहजं किमपीत्यर्थः ॥१२॥ एवं स्नेहवशादश्रान्तेपि भगवति श्रमं मत्मा अनवसरे भगवानस्माभिर्दृष्ट इति स्वभाग्यं विगर्हयन्त्यः गोकुलवासिनां भाग्यमभिनन्दन्ति **पुण्या बत इति चतुर्भिः।**

SRI SUBODHINI: "Why are you not seeing the face of Shri Balarama with His metallic (copper) red eyes? He is the elder brother. He is undergoing this stress for the good of all, as He will never express His anger for any other purpose!" Only incapable persons may act like this. Red eyes are also, many a time, due to natural reasons. For these negative thoughts, which passed through their mind, they give the answer themselves. They say that Shri Balarama's eyes are not "red" naturally. These eyes

have become "red", as He has decided to destroy the wrestler Mushtika. Hence He has taken the attitude of "anger", and it has resulted into His eyes becoming "red". Usually it is the "desires" which move, even incapable persons to action! Shri Balarama's face is seen as very brilliant with ineffable laughter coupled with anger; or perhaps He has got both laughter and anger after seeing our own "pain" and discomfort (on seeing the "mismatch" of this unrighteous fight); or perhaps Shri Balarama has been thinking that, "these ladies do not know me properly" and He had "laughed" away our predicament (of being unnecessarily worried about the Lord and Shri Balarama). Hence it is necessary to kill Mushtika, and with a view to achieve this, Shri Balarama has generated enough "anger". Thus Shri Balarama is seen very brilliant through both "anger" and "laughter". Hence, the purport of this saying is that, nothing now is "natural" as both "anger" and "laughter" have been "taken on" by Shri Balarama, for the purpose of dismissing the "fears and pains" of these ladies and for destroying Mushtika!

In this way, thinking because of their love, that the Lord was also stressed through this sort of fighting, these ladies began to say that "We did not have "Darsan" of our Lord at the appropriate time" (i.e. at Vraja during the Lord's Divine Leelas). Hence, blaming their own "bad luck", they began to praise, through 4 verses, the "great fortune and luck" of the people of Vraja (Gokulam).

पुण्या बतं व्रजभुवो यदयं नृलिङ्गगूढः-

पुराणपुरुषो वनचित्रमाल्यः ।

गाः पालयन्सहबलः क्रणयंश्च वेणुं-

विक्रीडयाञ्जति गिरित्रमार्चिताङ्घ्रिः ॥१३॥

VERSE 13 Meaning: "Oh! The Vraja Bhoomi (Brindavan) is indeed very fortunate! Here, the Lord of the universe, the primordial Lord, the Supreme Soul, and Shri Purushottama Himself, has hidden Himself, in a human body, and having adorned Himself in a wonderful garland of several forest flowers, has grazed the cows, along with Shri Balarama. He has played His sweet flute and has also played here, enacting His Divine Leelas. During these Divine Leelas also, Lord Mahadeva (Siva) and mother Laxmi have rendered service to His lotus feet."

श्रीसुबोधिनी : आदौ भूमिमभिनन्दन्ति, पश्चात् स्त्रियः, आदौ ब्रजभुव एव धन्याः, यदयं नृलिङ्गेन कपटमानुषवेष्टेण गूढः सन् स्वयं पुराणपुरुषोपि वनचित्रमालायुक्तश्च तत्रत्या गाः पालयन् ससहायोपि तत्परः बलभद्रसहितः विक्रीडयैव विशेषेण क्रीडार्थमेव अञ्चति ब्रजभुवम्, गच्छति वा, स्वयं तु गिरित्रेण रमया च अर्चितो अङ्घ्री यस्या भूमिः स्वभावतः पुण्या भवति, यद्यपि मथुरापि तथा गणिता, तथापि मथुरामण्डले ब्रजभुव एव पुण्याः, पुण्यं हि सुखफलं भवति, निरन्तरं तत्रत्यानां सुखानुभवात्, अत्र तु तद्विपरीता इति। ब्रतेति हर्षे, एतादृशमपि लोके स्थानं भवतीति। गोप्यस्य हि क्रीडा सुखदायिनी। अतो भगवतोपि गुप्तक्रीडासाधनत्वात् सुखदा भूमिः। पुराणपुरुष इति तासां स्वरूपज्ञानं दृढमिति ज्ञापितम्। तथापि श्रमाविर्भावात् स्थलान्तरप्रशंसैव। गुप्तश्च सर्वैर्व्यवहर्तुं शक्यते। तथात्वे नियामकमप्याह। वनस्थानामपि चित्रमाल्यानां धारक इति। गाः पालयन्निति। सुतरां गौणभावाश्रयणात् स्वच्छन्दलीलां संपद्यते। बाधकनिराकरणार्थं ससहायोपि। रसोद्बोधनार्थं रक्षकदेवोद्बोधनार्थं वा दिनेपि परमानन्दानुभवार्थं च वेणुक्वणनम्। चकारात् नानाविधां च लीलां कुर्वन्। भूमेः पूजने तत्रत्यानपि पूजयतीति स्वच्छन्दलीलायामतिक्रमेपि नापराधो भवति। अन्यत्र गुप्तत्वाभावे स्वस्य नेष्टम्, गुप्तत्वे तु चाणूरादीनामतिक्रम इति उभयथाप्यत्र दुःखम्। न च गोकुले स्वरूपप्रच्युत एव तिष्ठतीति शङ्कनीयम्। यतस्तत्र स्थितमपि महादेवो लक्ष्मीश्च पूजयति। स हि पशुपतिः, तदीयानां पशूनां पालानां भगवान् रक्षक

इति स्वयमपराधी च पूजनया स्वापराधं दूरीकरोति, महांश्चेत्स्वकार्यं करोति, तदा हीनो लज्जते, अतः पूजयति। अन्यथा गोवर्धनोद्धरणो इन्द्रस्यापकारं कुर्यात्, गोवर्धनं वा विशकलितम्, स हि यथास्थितान् पर्वतान् पालयति, सुदर्शनस्यापि मोक्षं नाङ्गीकुर्यात्, अतः सेवकत्वेनैव तस्य व्यवहारो दृश्यते।
लक्ष्मीः पुनः सर्वस्त्रीमूलप्रकृतिः, तद्वैभवरूपा गोप्यः, तासामपि कृपां करोतीति। अथवा। महादेवो भगवति पशुपालने क्रियमाणो तस्य पालनं गमिष्यतीति, रमा च गोपिकासु स्थितासु आदरो गमिष्यतीति ॥१३॥ एवं **भूमिमभिनन्द्य** गोपिकाभिनन्दनमाह त्रिभिः। 'गोप्यस्तपः किमचरन्नि'ति।

SRI SUBODHINI: At first these ladies "praise" the glory of Vraja Bhoomi (Gokulam – Brindavanam). Because, here, the primordial Purusha, Shri Purushottama, has camouflaged Himself in a human form, having worn on Himself, a garland of wonderful forest flowers, grazing and protecting the cows at Vraja, along with His brother Shri Balarama, with a view to enact His special Divine Leelas and play. He "Worships" the earth (Bhoomi) of Vraja (i.e. He goes there). His holy feet is being worshipped by Lord Mahadeva (Lord Siva) and Goddess Mahalaxmi too. Although mother earth, by her very nature is auspicious and fortunate, Mathura also is regarded as part of this "fortunate" Bhoomi of Vraja, which is considered as the "Punya Bhoomi" or "sacred place of great good deeds and fortune". The result of "good deeds" (Punyam) is "happiness" (Sukham). The proof for this, is that the people of Vraja always, on a permanent basis, enjoyed the bliss and happiness caused by their good fortune. But here, at Mathura, these persons were experiencing sorrow and unhappiness (Dukham). Through the word "Bata" (oh!) used in this verse, these ladies have expressed great joy by telling that in this world, there is such a holy and sacred place, which is secret and hidden. Our Lord's Divine Leelas enacted in this sacred place

confers great happiness and welfare. And this Vraja Bhoomi gives happiness and bliss to our Lord also! By hailing our Lord as the "Primordial Person", it is explained that these ladies had firm knowledge about our Lord's Divine Swaroopa or Divine form (status). But they have praised the Vraja Bhoomi, as they saw the "effort and stress" experienced by our Lord (or just "shown" by Him). Everyone can perform all their functions/tasks, in a secret way, if it is required. They now say, that the Lord who, is the controller of this universe is also the controller of everyone and everything in the Brindavan forest. He was seen having worn a garland of wonderful forest flowers. The purport of saying that "the Lord is grazing and protecting the cows" is that, the Lord does indeed enact His Divine Leelas, in an independent and free way, taking a very low status or stature i.e. although the Lord is the Primordial Purusha (the Lord of the universe), He has come down to a very low level of having taken a camouflaged (Kapata) human form, and is also seen as grazing and protecting the cows. By doing like this only, our Lord was able to freely enact His Divine Leelas with the Gopas. That there should not be any obstacle in the enactment of His Divine Leelas, our Lord has taken along with Him, for assistance, Shri Balarama also. With a view to inspire "bliss" (Rasa), with a view to awaken the presiding protective deity of this "bliss" (Rasa) or alternatively, with a view to inspire the supreme bliss even during the day, our Lord plays His flute! In this verse, the word "Cha" (and) has been used and our Shri Mahaprabhuji has explained the purport of this, by saying, that our Lord was not just enacting His Divine Leelas at Vraja, but was also enacting various types of different Divine Leelas simultaneously (i.e. those which are secret — not appar-

ent superficially). Our Lord was humble enough to worship the Vrajabhoomi, and also give love and regards to the Gopa friends and others. By saying this, even if the "free" play of the Divine Leelas are affected in any way, our Shri Mahaprabhuji says "it does not matter at all, nor it has any blemish in it". Our Lord does not like to keep anything in the open. But in this fight with Chanoora, if He does anything "secretive", then it will be considered as presumptuous vis a vis Chanoora! In this way, there is sorrow here, due to these two factors. We should also not entertain the doubt here, that our Lord had lost His real Divine nature and self at Gokulam, as it is clear that this is not the case, as Lord Mahadeva and Goddess Laxmi have indeed worshipped our Lord's lotus feet at Gokulam. Lord Siva worshipped our Lord due to another reason also as He is the Lord of "Pasu" (Pasupati) or all animals. Here at Vraja, our Lord is the protector and controller of all the cows. A special reason also is given here, that Lord Siva worships our Lord's lotus feet, due to the fact, that despite being the Lord of the universe, our Lord Shri Krishna looks after the cows also, which is the duty and task of Lord Siva! It appears that Lord Siva gets "bashful", that the Supreme Lord is doing the same duty (of grazing and protecting the cows), which Lord Siva is supposed to do, as His duty! Due to this feeling about the glory of our Lord, Lord Siva, it is said, is worshipping the lotus feet of our Lord. Alternatively, when the Lord lifted the Govardhana mountain, Lord Mahadeva could have done "harm" to Indra or He could have shattered the Govardhana mountain. But He did not do either. He always protects the mountains, in the same place, where they are situated. He could have protested against the salvation of Sudarsana. But He did not do this either, as

we have seen that Lord Mahadeva always did everything to please our Lord, as though He is a servant (Sevak) of our Lord.

Goddess Laxmi is the root cause of all women — being the primordial nature (Moola Prakruti). It is She, who has manifested Her glory, as the Gopis of Vraja. Our Lord blesses her also. Alternatively, Lord Siva is worshipping our Lord thinking that “if the Lord were to continue to do this protecting and grazing of the cows, then my duty of protecting the cows will be lost from my hand”! Goddess Laxmi is worshipping our Lord thinking that “if these Gopis remain with My Lord, at all times, My “honour” will be at stake, nay, may even get destroyed. Hence, I will do worship to the Lord, so that My honour and status may continue to remain and protected”.

In this way, after praising the “Vrajabhoomi”, in the following three verses, these ladies of Mathura are praising the Gopis of Vraja.

गोप्यस्तपः किमचरन्त्यदमुष्य रूपं

लावण्यसारमसमोर्ध्वमनन्यसिद्धम् ।

दृग्भिः पिबन्त्यनुसवाभिनवं दुराप-

मेकान्तधाम यशसः श्रिय ऐश्वरस्य ॥१४॥

VERSE 14 Meaning: “Oh! What penance have these Gopis of Vraja done, which enabled them to have their Darsan” through their eyes, as though they were literally drinking our Lord Shri Krishnachandra, whose Divine form is glorious with it’s exquisite beauty, new every day, very rare, everlasting abode (Dham) of fame, wealth and opulence, self-evident and there is none else comparable to Him or greater than Him in this entire universe.”

श्रीसुबोधिनी : भगवतो रूप यादृशं ध्येय तादृशं यतः पश्यन्ति, भगवन्तमेव च गायन्ति, तदासक्ताश्च नित्यं तिष्ठन्तीति, न ह्येतत्त्रयं स्वल्पतपसा प्रसिद्धतपसा वा भवति, अन्यथा अन्येषामपि स्यात्, अतो न ज्ञायते, किं वा तपस्ताभिः कृतमिति। यद्यप्यस्माभिरपि भगवद्रूपं दृश्यते, तथापि अमुष्यैतद्रूपं लावण्यमेव सारभूतं यत्र, केवलं लावण्यमेव तत्र प्रकाशते, लावण्यस्यापि वा सारम्। इदानीं तु क्रोधस्याविर्भावात् अवस्थया तिरोहितमिव प्रतिभाति। किञ्च। **असमोर्ध्वं** न सममूर्ध्वं च यस्मात्। तासां हि दृष्टौ भगवानेक एवेति प्रतिभाति। अत्र तु दुष्टः संबन्धी चाणूरादिरपि दृश्यते, ऊर्ध्वता च कंसादेः मञ्चस्थितत्वात् प्रतीयते। किञ्च। **अनन्यसिद्धम्** स लावण्यरसः केवलं भगवत्येव सिद्धः, अन्यथा भुव्यन्येपि भाग्ययुक्ता भवेयुः। अतस्तादृशामृतपानं तपसा विना न भवतीति अवश्यं तपस्तासु सिद्धम्। किञ्च। **दृग्भिः पिबन्ति**, दूरादपि पातुं शक्यते दृशा, तत्रापि नानाविधैः कटाक्षैः अलसवलितादिभिः पानम्, अनेन सर्वोपि रमणप्रकारस्तासां सूचितः। चर्वितचर्वणव्यावृत्त्यर्थमाहुः। **अनुसवाभिनवमिति**। अनुसवं प्रतिक्षणं नूतनमेव भवति पूर्वानुभूतरसादुत्कृष्टम्, नापि तत्सर्वसुलभमित्याहुः। **दुरापमिति**। सर्वेषामेव दुःखेनापि प्राप्तुमशक्यं तासां त्वयत्नसिद्धं जातमिति। ननु केवलं भोग एव भगवता सिद्ध इति कथं सर्वोत्कृष्टता यद्धि सर्वमेव फलं साधयति, तत्सर्वोत्तममिति चेत्तत्राह **एकान्तधामेति**। भोगस्त्वैहिकपारलौकिकसर्वोत्कृष्ट इति वीर्यस्य न पृथगुपयोग, ज्ञानवैराग्ययोश्च। अतस्त्रयमेवावशिष्यते यशः श्रीः ऐश्वर्यं चेति। तेषामेकान्ततः भगवन्लावण्यामृतमेव धाम, तस्मिन् प्राप्ते ऐश्वर्यादिकं सर्वं सिध्यतीति न भोगमात्रपरत्वम्। **ऐश्वर्यमिति**भावे घञ्। चकारादपेक्षितानामपि ज्ञानवैराग्यादीनां ग्रहणम् ॥१४॥ ननु सर्वोत्तमा भगवद्भक्तिः, तासां तु कामः प्रधानमिति कां स्तुतिरिति चेत् तत्राहुः ‘या दोहन’ इति।

SRI SUBODHINI: These Gopis were having the “Darsan” of our Lord’s Divine form, which is being always meditated upon by the devotees. They are also always singing the glory of our Lord. These Gopis are permanently and lovingly attached to our Lord. These three “results” (Phalam) cannot be secured by anyone,

through a little or very special penance. How come these Gopis have secured this fortune of such a devotion to our Lord? What type of penance have they done to secure this? If these three types of exalted Divine "results" can be secured, without having to do penance, then all others would have got the same so easily! But this does not happen at all!

"We are also having the "Darsan" of our Lord's form now in this arena. But the Gopis had the "Darsan" of our Lord's form which had the "highest beauty of a very special nature" (SAARABHOOTA LAAVANYA). In other words, in this Divine form, only the highest and greatest beauty was present in an illumined way and His form is the symbol of beauty itself! At this particular time in the arena, due to the ingress of "anger", the nature of His Divine form has undergone a change, and His beauty and brilliance, appeared as though, that they have got disappeared! They now say, specifically, that there is no one comparable to our Lord, or one who is greater than Him! For, the Gopis saw in our Lord's form, only the Lord of the universe (Bhagawan). "Alas! Here for us, we are able to see the cruel Chanoora also". Kamsa and others were seen sitting on high pedestal seats and due to this, their "height" is being experienced or seen. But this is not greatness or glory. Only in our Lord there is the "Rasa" (bliss) of beauty at all times. The drinking of the nectar (of our Lord's face) cannot take place without much penance. From this, it is certain, that the penance of the Gopis is fully fructified and successful. If this is not so, in this earth, everyone else would have been able and lucky to drink the nectar of our Lord's face. This does not happen at all. In fact, the most special feature of all this, is that the Gopis are drinking this nectar of our Lord's

face through their eyes! These eyes can drink this nectar, even when they are situated far away! In fact they are drinking this nectar through their “eyes” in many different ways also! By telling like this, all the Divine Leelas enacted by our Lord with the Gopis are being referred to. If someone were to say, that this sort of telling about the Gopis’s is like “chewing the food, which has been already chewed” — For this, these ladies say that “this Divine Leela of our Lord is ever new at all times and at each second”. For the first time, when someone gets this “Darsan” of our Lord’s Divine Leela, he gets great bliss or Rasa. On seeing this Leela once again, he is blessed with a greater bliss or Rasa, and this is the nature of our Lord’s Divine Leela, which is always “NAVAM NAVAM” (ever new at all times). But this “bliss” or Rasa, is not got by everyone so very easily. For everyone passes through great sorrow or efforts to attain this bliss or Rasa and that too with considerable difficulty. But these Gopis attained our Lord’s “bliss” without any difficulty or efforts. If someone were to say, that these Gopis got the blessing of only “Bhoga” (enjoyment) from our Lord, and what is there so great about this? How can we regard this as the attainment of the ultimate result of every type, in which event only, one can regard their experience as the highest? Answering this, these ladies say, that our Lord is the only ultimate Divine abode (Dham) for everyone. On drinking the nectar of the beauty of our Lord’s Divine form, through their eyes, the Gopis not only obtained “enjoyment”, but they were blessed by our Lord with opulence, fame, wealth and others (all these are our Lord’s Divine qualities). The word “Cha” (and) used in the verse denotes, that the Gopis were blessed with the

other virtues of our Lord viz. Jnana (spiritual wisdom), Vairagyam (detachment) and others too.

THE HIGHEST OF EVERYTHING IS DEVOTION (BHAKTHI) TO OUR LORD. The Gopis had given great importance to their "desire". Why are they, then praised? This is answered through the next verse.

या दोहनेऽवहनने मथनोपलेप-

प्रेङ्खेद्धुनार्भरुदितोक्षणमार्जनादौ ।

गायन्ति चैनमनुरक्तधियोऽश्रुकण्ठ्यो

धन्या व्रजस्त्रिय उरुक्रमचिन्तयानाः ॥१५॥

VERSE 15 Meaning: "Oh! These Gopis of Vraja are very lucky and fortunate indeed! When they were milking the cows, grinding rice and other grains, churning the curd, cleaning the house, taking care of the plants by pouring water, rocking the cradle, when children weep and make them play — in spite of attending to so much work like these, due to their mind being lovingly attached to our Lord, they remembered the Lord only intensely, while discharging all these duties. They also sang the Divine Leelas and the qualities of our Lord, while doing all these duties, through which their throat became choked, as a result of their intense love for our Lord."

श्रीसुबोधिनी : दोहनं सायं अतिप्रभाते वा, ततः अवहननम्, ततो मथनं दध्नाः, प्रातरेव लेपनं च, एतच्चतुष्टयं गृहकार्यं व्रजस्त्रीणां सहजं सर्वासाम्, ततः प्रेङ्खेद्धुनं दोलयांदोलनम्, विद्यमानबालकानामर्भकरुदितं बालकरोदनम्, उक्षणं सेचनं वृक्षादिषु, सूक्ष्मेषु तुलस्यादिषुवा, मार्जनं प्राङ्गणादेः, एतेषु एतं भगवन्तं गायन्ति, चकारात् स्मरन्ति भावयन्ति, तदर्थमेव च कुर्वन्ति। धर्मपरा अपि तत् कुर्वन्ति इति तद्व्यावृत्त्यर्थमाह अनुरक्तधिय इति। अनुरक्ता धीर्यासाम्, अनुरागमात्रेण न भक्तिर्भवति उत्कटभावाभावात्, लौकिकप्रेमवतां धर्ममार्गोपि तथात्वादित्यत आह अश्रुकण्ठ्य इति। अश्रूणि

नेत्रयोः, गद्गदकण्ठता च, तदुभयं निर्दिष्टम्। अथवा नेत्रयोः स्मरणाभावात् अन्तर्दृष्टीनामश्रूणि कण्ठ एव सामगतानीति तथोक्तवत्यः। अतः सर्वभावेन प्रपन्नाः फलं च प्राप्नुवन्तीति व्रजस्त्रियो धन्याः। किञ्च। उरुक्रमचिन्तयानाः। न केवलं कदाचिदेव तासामेवंभावः, किन्तु सर्वदेति वक्तुं सर्वदैवोरुक्रमं चिन्तयानाः उरुक्रमं चिन्तयन्ति ॥१५॥ किञ्च। एतादृशोपि न केवलं योगिवत् साक्षात्काररहिताः, किन्तु तपस्विन इव वरदानार्थमागतं भगवन्तं सर्वदैव पश्यन्तीत्याह प्रातर्व्रजाद्व्रजत' इति।

SRI SUBODHINI: In the household of Gopis, four important tasks are attended to daily. (1) In the morning and at evening, the cows are milked. (2) Grinding grains like rice etc. (3) Churning of curd and (4) cleaning and washing the house. Afterwards they have to attend to the crying babies also. They put the babies in the cradle, and make them go to sleep. They also pour water to the trees and also wet small plants like the Tulasi plant. They clean the verandah with water. Thus, while doing all these works, they always sang the glory of our Lord. The word "Cha" (and) has been used to denote that, not only they sang the Lord's glories, but also remembered His Divine Leelas intensely. They also, in their hearts, developed devotion to our Lord, through contemplating the various Divine Leelas of our Lord. All in all, the Gopis did everything to please our Lord, and for His sake only. They were very much devoted also for discharging all their household duties. The Gopis did all their tasks properly, but their mind and intellect were fully surrendered to our Lord, with great love for Him. Hence they discharged their duties, without any attachment to them. If someone were to say that mere "love" cannot generate or originate pure devotion or Bhakthi to our Lord, as in this sort of "love", the emotional "Bhava" or attitude is usually absent. In fact, this is the case with all worldly loving

attachments and ties. On this, these ladies say, that the tears of their eyes came up to their throat and choked their throats! Alternatively due to the absence of listening or remembrance (of our Lord), as they were blessed with the “inner vision”, their tears came to the throat. By getting this sort of experience, it is certain, that these Gopis have surrendered to our Lord, with their entire self, to the lotus feet of our Lord! This “surrender” made them attain the results. Hence these Gopis of Vraja are lucky and fortunate! These ladies say specially, that the Gopis get this “Bhāva” (mood) of Bhakthi not once in a while, but they always contemplate and do remembrance of our Lord only. In view of this, at all times they have this “Bhāva” (mood of devotion and loving attachment to our Lord) on a permanent basis.

Although the Gopis are like this, they were not like the Yogis, who get only realization of the Lord, as a deep inward experience. They, in fact, like the Lord manifests Himself to give boons to those who do penance, were blessed by our Lord with His Darsan of His manifested Divine form as Lord Shri Krishna, at all times. This is being explained below.

प्रातर्ब्रजाद्व्रजत आविशतश्च सायं

गोभिः समं क्वणयतोऽस्य निशम्य वेणुम् ।

निर्गम्य तूर्णमबलाः पथि भूरिपुण्याः

पश्यन्ति सस्मितमुखं सद्यावलोकम् ॥१६॥

VERSE 16 Meaning: “When the Lord, at dawn, went away from Vraja to the forest, with a view to graze the cows, and when in the evening, He came back to Vraja, playing His flute, along with the cows, then, these Gopis of Vraja, got out of their homes fast, being endowed

with great luck and fortune (due to their Punya = good deeds) got the "Darsan" of our Lord's lotus like face with sweet soft smile, along with His compassionate gaze, on the way, He walked."

श्रीसुबोधिनी : गूढास्तु लीलाः ताभिनं ज्ञायन्त इति भगवद्दर्शनं सायं प्रातरेवेत्याहुः। प्रातःकाले गाः नीत्वा ब्रजाद्व्रजतः, सायंकाले च ब्रजमाविशतः, चकारादन्यदापि यदुच्छया आगच्छतः अन्याश्च दर्शनावस्थाः सर्वा एव संगृहीताः। गोभिः सममिति पाल्यमानानामानयनमावश्यकमिति निर्भयार्थं च। न हि वेदबोधिते पदार्थे कस्यचिदपि शङ्का भवति। किञ्च। वेणुं कृणयत इति। यथा चित्तमपहृतं भवति, तथा वेणुनादं करोति। तेन तद्भावाः सर्वे भगवद्विषयका आविर्भवन्ति अन्ये तु तिरोभवन्ति। अतस्तस्य वेणुनादं निशम्य तूर्णं गृहात्रिगताः पश्चि मार्ग एव भगवन्तं पश्यन्ति। योगिनो हि समागते भगवति पश्यन्ति, एतास्तु अर्धसमागत एवेति विशेषः। अतो भूरिपुण्याः अबला इति। तासां दोषाभावो भूरिपुण्यत्वे हेतूक्तः। किञ्च। सस्मितं मुखं पश्यन्ति। अन्तरानन्दमाविर्भावयत्। तेन यथा भक्तिप्रतिबन्धकमुत्पन्नमपि ज्ञानं निवृत्तं भवति, तादृशं प्रेमानन्दं एव प्रयच्छतीति मोक्षादप्यधिकफलत्वमुक्तम्। किञ्च। सदयावलोकमिति। दयापूर्वकमवलोकनं यस्मिन्। न च वक्तव्यं संसारो न निर्वर्तिष्यत इति, यतो भगवान् दयया पश्यति, कृतार्था एताः कर्तव्या इति दयया दोषनिवृत्तिः। अवलोकनेन सर्वस्वदानमिति द्वयमुक्तम् ॥१६॥

अतः स्त्रीणां तादृशभगवल्लीलायां महानेव प्रयास उक्तः, ततो भगवांस्तदसहमानः यत्कृतवांस्तदाह 'एवं संभाषमाणास्वि'ति।

SRI SUBODHINI: These ladies did not know anything about the "secret" Divine Leelas of our Lord. Hence the "Darsan" of our Lord, which the Gopis got, both in the morning and in the evening, is being explained by them. In the morning, taking along the cows, our Lord went towards the forest. In the evening again, our Lord came back from the forest. The word "Cha" (and) denotes that, beyond these two "times" also, these Gopis had the "Darsan" of the Lord, whenever He went out of His

home! In this way, our Lord's actual situation at Vraja is explained. The purport of saying that the Lord was with the cows is, that it was necessary for the Lord to bring back all the cows to Vraja, and also it denotes our Lord's lack of fear. The Vedas have taught us the highest truth and no one gets any doubt on this. These ladies say now, specially, that when the Lord returned from the forest, He played the flute, with a view to make everyone's mind get lovingly attached to Him only. He desired that all their other innermost thoughts (except those of our Lord) should get disappeared and "let them get Bhāva or devotion to Me only". Hence, on just hearing the sound of our Lord playing the flute, these Gopis got out of their homes and stood there and had the "Darsan" of the Lord, on the road itself! The Yogis get the "Darsan" of the Lord only, as and when the Lord comes. These Gopis, however, are able to get the "Darsan" of the Lord, whenever He passes by. These Gopis are greater than the Yogis also. Hence these helpless Vraja Gopis are indeed great fortunate sacred souls. The purport of this is that these Gopis are "blemish free". After getting the "Darsan" of our Lord's louts like face, with His soft sweet smile, the Gopis got the rise of great bliss in their inner minds, through which the rise of "Jnana" which is an obstacle for loving devotion to our Lord, gets eliminated (although it raised it's head for sometime).

In this way, our Lord gives the bliss of His love to the Gopis, which is considered as higher than the liberation itself. We cannot also say, that these Gopis will not get finally released from the burden of their "family" lives, as our Lord always sees them with His compassionate eyes. Through our Lord's grace and compassion, all their

“blemish” get mitigated. Our Lord, through His “compassionate” look at them, blesses them with everything.

The ladies of Mathura have now told, that our Lord has got considerable stress and difficulties due to the enactment of this Divine Leela. But our Lord was not able to tolerate these words anymore, and whatever the Lord did afterwards, is being explained through the next verse.

श्रीशुक उवाच—

एवं संभाषमाणासु स्त्रीषु योगेश्वरो हरिः ।

शत्रुं हन्तुं मनश्चक्रे भगवान्भरतर्षभ ॥१७॥

VERSE 17 Meaning: “Shri Sukadeva said, “Oh! Warrior of the Bharata clan! On hearing the words of these ladies, the Lord of the Yogis, our Lord Sri Hari (Shri Krishna) contemplated to destroy the enemy.”

श्रीसुबोधिनी : स्त्रीष्वेवं सम्यग्भाषमाणासु, अन्येन ह्यासक्तोपि सर्वात्मत्वात् शृणोत्येव, योगेश्वरत्वादपि दूरश्रवणदर्शनादेस्तद्धर्मत्वात् दूरादेव श्रुत्वा हरिस्तासां दुःखहर्ता शत्रुं कंसमेव हन्तुं चाणूरं तासां विषादं वा मनश्चक्रे। स ह्यक्लिष्टकर्मा न मारयेत्, सन्ध्यापर्यन्तं युद्धं च कुर्यात्, ततः सम्यक् ताडिताः न प्रातरागच्छेयुः, तथापि मारणार्थमेव नूतनं मनः कृतवान्। ननु कथमेवं नूतनं पूर्वसिद्धादधिकं करोतीति चेत्, तत्राह भगवानिति। विश्वासार्थं भरतर्षभेति संबोधनम् ॥१७॥ ननु तथापि स्त्रीणां वाक्यात् सर्वात्मां कथं तान् मारयितुं प्रवृत्त इति चेत्, तत्राह ‘उपश्रुत्ये’ति।

SRI SUBODHINI: Although our Lord now was engaged in this particular task, as He is the Divine Aatma of everyone, and also the Lord of all the Yogis, He is capable of listening to and seeing of all the sayings and objects even from a long distance. Our Lord, therefore, listened to the enchanting words of these ladies of Mathura, and our Lord, being Sri Hari, decided to remove their

sorrow. Hence with a view to kill Kamsa, and also destroy Chanoora, along with the removal of the sorrow of these ladies of Mathura, our Lord contemplated to take the necessary action. Our Lord does everything without any effort, and why He has to do this act of killing? (i.e. He can get everything done without any effort). Our Lord continued to fight this wrestler up to the evening. The wrestler Chanoora was beaten black and blue, that he may not dare to come back again, the next day. Although this was the case, our Lord made up His mind now determined to kill Chanoora. Why did the Lord now change His mind? Shri Sukadeva says that our Lord is "Bhagawan" – the Lord of the Universe – i.e. He is invested with all the qualities (Gunas) and virtues. He is capable of doing everything. With a view to instill and inspire faith on this aspect of our Lord's "infallibility", Shri Sukadeva has addressed the king as "Oh! Warrior of the Bharata family/clan."

Our Lord is omnipotent. Even then, how did He prepare Himself to kill after hearing the words of these ladies? Our Lord being the "Aatma" of everyone is also the "Aatma" of these wrestlers. Hence they should not be killed. This doubt is being removed through the next verse.

उपश्रुत्य गिरस्तासां पुत्रस्नेहशुचातुरौ ।
पितरावन्वतप्येतां पुत्रयोरबुधौ बलम् ॥१८॥

VERSE 18 Meaning: "On hearing their words, due to their deep love and attachment and out of great sorrow, our Lord's father and mother began to suffer, as they were not aware of their son's power and strength."

श्रीसुबोधिनी : तासां वाक्यात् देवकीवसुदेवयोर्महानेव क्लेशो जातः,

यदि शीघ्रं भगवान्न मारयेत् तयोरपि क्लेशः अधिकः अनुवर्तेत। अतः पित्रोरप्यर्थे हन्तुं मनश्चक्र इति। स्त्रीणां गिर उपश्रुत्या। तावपि तत्र समानीताविति निकटे च गिरो जाता इति अन्वतप्येताम्। तासां वचने भगवतः असामर्थ्यमिव प्रतिभातम्। अतः पूर्वं सामर्थ्यं जानतोरपि वाक्यश्रवणमनु तापो जातः। ननु माहात्म्यज्ञानस्य जातत्वात् कथं ताप इति चेत् तत्राह पुत्रयोरबुधौ बलमिति। माहात्म्यं तु जानीतः, परं न बलम्, ततः क्लेशं प्राप्नोतीति तयोरनुतापः ॥१८॥ एवं प्रासङ्गिकमुक्त्वा प्रस्तुतं वदन् यत्पूर्वं कृष्णचारणूरयोः प्रकारचतुष्टयं निरूपितम्, तद्राममुष्टिकयोरप्यतिदिशति तैस्तैरिति।

SRI SUBODHINI: On hearing the words of these ladies, both Devaki and Vasudeva experienced great sorrow. If the Lord was to delay in killing his enemy, then they would get more unhappiness. Our Lord did not want to give this sorrow to His parents and thus He decided, that He should quickly destroy the enemy. His parents also had come there, and these ladies were expressing their anguish situated very near to them. On hearing their words, they became very unhappy. These ladies were speaking in such a way, that they thought, our Lord was incapable and weak. Although, His parents were aware of our Lord's power, even then, on hearing these words, they got much sorrow. Why did they experience this sorrow, when they were fully aware of our Lord's glory and greatness? Our Shri Mahaprabhuji answering this says, that they were aware of the glory and greatness of their son, but not of His strength and prowess! Due to this, they felt much sorrow and unhappiness.

After describing the situation, the fight between Shri Balarama and Mushtika is being explained, on the same pattern, the fight between our Lord and Chanoora was explained earlier, as being in 4 ways.

तैस्तैर्नियुद्धविधिभिर्विविधैरच्युतेतरौ ।

युयुधाते यथान्योन्यं तथैव बलमुष्टिकौ ॥१९॥

VERSE 19 Meaning: “Like our Lord Shri Krishna and Chanoora were fighting with each other in many ways, Shri Balarama and Mushtika also began to wrestle with each other in several ways.”

श्रीसुबोधिनी : नियुद्धविधिभिः बाहुयुद्धप्रकारैस्तैस्तैः प्रसिद्धैः पूर्वोक्तैर्वा ततोपिविविधैरनेक प्रकारैः यथाच्युतेतरौ अन्योन्यं युयुधाते, तथैव बलमुष्टिकावपि तेनैव प्रकारेण युयुधाते। अन्योन्यमिति द्वन्द्वयुद्धता अनुपदेशश्चोक्तः ॥१९॥ अग्रे चाणूरमारणं वक्तुं पूर्वकृतयुद्धस्य वैयर्थ्यं उत्तरत्रापि तथैव भविष्यतीति पूर्वकृतस्य फलमाह ‘भगवद्गात्रे’ति।

SRI SUBODHINI: Through the famous ways of wrestling, and also through the ways described earlier pertaining to the fight of our Lord Shri Krishna and Chanoova, now, in the same ways, Shri Balarama and Mushtika began to wrestle with each other.

With a view to remove the doubt, as to whether the fight between our Lord and Chanoora had got into a stalemate, the next verse describes, that the end of the fight was the killing of Chanoora.

भगवद्गात्रनिष्पातैर्वज्रनिष्पेषनिष्ठुरैः ।

चाणूरो भज्यमानाङ्गो मुहुर्लानिमवाप ह ॥२०॥

VERSE 20 Meaning: “By coming into repeated contact with our Lord’s Vajra-like Divine parts (of His body) and due to the hard blows received, the various parts of Chanoora’s body got broken, due to which, he experienced severe pain and stress repeatedly.”

श्रीसुबोधिनी : भगवतो गात्राण्यव्यवाः तेषां निपातैः (निष्पातैः) उपरिपातैः वज्रनिष्पेषात् वज्रेण पेषणादपि पुनः पुनर्घर्षणादपि निष्ठुरैः

अतिदुःसहैः चाणूरो भज्यमानाङ्गः मुहुर्वारंवारं ग्लानिमवाप। हेत्याश्चर्यम्। स हि पूर्वमिन्द्रेण सह युद्धे वज्रे प्रक्षिप्ते वक्षःस्पर्शनैव तं वज्रं दूरीकृतवान्। तादृशो हि चाणूरः कथं मूर्च्छामवापेति ॥२०॥ ततो मारणं वक्तुं भगवानक्लिष्टकर्मैति प्रथमं तस्यापराधमाह 'स श्येनवेग' इति।

SRI SUBODHINI: Through coming into contact with our Lord's Vajra-like Divine parts of His holy body, Chanoora experienced it's hard brutally strong pressure. This was followed up by our Lord, through lethal blows which resulted into the breaking of the bodily parts of Chanoora. This made Chanoora experience great pain and stress repeatedly. The syllable "Ha" used in this verse, denotes "wonder". Clarifying this, our Shri Mahaprabhuji says that, when Chanoora had fought with Indra earlier, and Indra had flung his Vajra weapon on Chanoora. Chanoora, in turn, had removed this weapon, no sooner it touched his chest, with his hand, and had thrown it away. How did the same Chanoora lose his consciousness now? This is the "wonder" expressed through the word "Ha".

Our Lord, who does everything effortlessly, will certainly kill Chanoora as the latter was full of "blemish". This is explained through the next verse.

स श्येनवेग उत्पत्य मुष्टिकृत्य करावुभौ ।

भगवन्तं वासुदेवं क्रुद्धो वक्षस्यबाधत ॥२१॥

VERSE 21 Meaning: "Chanoora jumped up with the swiftness of an eagle, closing the fists of both of his hands, and with great anger, gave a blow on to the chest of our Lord Vaasudeva."

श्रीसुबोधिनी : श्येनवेग इति श्येनादप्यधिको वेगो यस्य। श्येनो हि भ्रातृव्यं निपात्याधत्ते, श्येनात्सर्वे सपक्षा बिभ्यति, अतस्तत उत्पत्य उभार्षापि करौ मुष्टिकृत्य गदावदेकीकृत्य पृथग्वा मुष्टिद्वयं संयोज्य सर्वेश्वरमगणयन्तं

वासुदेव मोक्षदातारम्। अन्यथा भुजाधिष्ठातेन्द्रो न प्रवर्तयेत्। मोक्षं दास्यतीति भगवदिच्छया अन्यथा कर्तुमशक्ताःकालादयस्तूष्णीं स्थिताः। नन्वन्तर्यामी कथमेवं प्रेरितवांस्तत्राह क्रुद्ध इति। क्रोधेन व्याप्तस्तथा कृतवान्, न बुद्धिपूर्वकं प्रेरितो वा। राज्याद्यर्थे लक्ष्मीनिवासभूतमिति संतुष्टात्कंसाहक्ष्मीं प्राप्स्यामीति वक्षःस्पर्शमात्रं कृतवान् ॥२१॥ सोऽपि स्पर्शस्तस्य द्व्यर्थो जात इत्याह 'नाचलदि'ति।

SRI SUBODHINI: Chanoora had the swiftness greater than that of an eagle. Eagle usually carries away its enemy after grounding the victim. Everyone of the other birds is afraid of an eagle. Chanoora jumped up and closing the fists of both of his hands, as though he was using a mace, either with both of his hands or through one of them, he, without any respect to our Lord, who is the Lord of the Universe and also the giver of liberation, like an eagle, gave a blow to our Lord's chest. If this was not done in this way, "the Lord of the arms" viz. Indra would not have done this task (of raining a blow on our Lord). The Divine factor of time (Kaala) and other celestial deities also now became silent. They knew, that the Lord will liberate Chanoora. This is the will of our Lord. Hence they became incapable of doing anything differently.

The "touch" of Chanoora had two purposes. This is explained by the following two verses.

नाचलत्तत्प्रहारेण मालाहत इव द्विपः ।

बाहोर्निगृह्य चाणूरं बहुशोभ्रामयद्धरिः ॥२२॥

भूपृष्ठे पोथयामास तरसा क्षीणजीवितम् ।

विस्त्रस्ताकल्पकेशस्त्रिगिन्द्रध्वज इवापतत् ॥२३॥

VERSES 22 and 23 Meaning: "Like an elephant is not bothered through a blow of a mere garland, our Lord

also was not perturbed at all with this blow. He, in turn, caught hold of the hands of Chanoora, and began to swirl him repeatedly, and dashed him on the ground, which led to his instantaneous death. Chanoora's ornaments, hair, garlands etc. now got scattered, and it looked as though the flag of Indra had fallen."

श्रीसुबोधिनी : तस्य प्रहारेण ईषदपि चलनं स्पन्दनमपि न प्राप्तवान् दूरे स्पन्दनं ज्ञातवानपि नेति वक्तुं दृष्टान्तमाह मालाहत इवेति। हस्ती हि अङ्कुशप्रहारमपि न मन्यते का वार्ता मालाप्रहारस्य, ततो भगवांस्तं मारितवानित्याह बाहोर्निगृह्येति। यौ बाहू मुष्टीकृत्य भगवति प्रक्षिप्तवान् तावेकहस्तेन गृहीत्वा यथा न मोचयति तथा निगृह्य बहुशो बहुवारमभ्रामयत् भ्रामितवान्। यथा क्षेपणीरज्जुः बहुधा भ्राम्यते ॥२२॥

ततः भूपृष्ठे पोथयामास पाषाणो वस्त्रमित्र पातितवान्। तस्य पुनरुत्थानाभावायाह तरसा क्षीणजीवितमिति। शीघ्रमेव भ्रामणसमय एव क्षीणं जीवितं यस्य। भगवान् हि दूरादेव प्रक्षिप्तवान् नत्वेकं भागं धृत्वा भूमौ ताडितवान्, अतस्तस्य भगवद्धस्ताद्विमुक्तस्य भूमौ पतने प्रकारमाह विस्त्रस्ताकल्पकेशस्रगिति। विस्त्रस्ताः इतस्ततः प्रक्षिप्ता आकल्याः आभरणानि केशाः स्रजो मालाश्च यस्य तादृशो भूत्वा, लक्ष्मीस्थानप्रहारेण लक्ष्मीस्तस्य विमुखेति तत्सम्बन्धिनः पदार्था विशेषेण स्रस्ताः। ततः इन्द्रध्वज इव। पूर्वमिन्द्रगर्वनाशो भगवता कृत इति तद्वदस्यापि जातमिति ज्ञापयितुम्। पूर्वदेशे प्रसिद्धः इन्द्रध्वज उच्चैस्तम्भः परितो रज्जूनामाकर्षणो नोत्थापितः यथा रज्जूनां शैथिल्ये गलितवस्त्राद्याभरणः पतति, तथा कालादृष्टकर्मादीनां विशकलितत्वेन रक्षकाभावात् शरीरं स्तम्भयितुमशक्तः भूमावपतत्। मल्ला हि पतन्तोपि स्वशरीरं धारणावशाद्धारयन्ति, तदत्र नाभूदिति ज्ञापयितुं दृष्टान्तकथनम् ॥२३॥ यथैतस्य भगवता मारणं कृतम् एवं मुष्टिकस्यापि बलभद्रेण कृतमिति वक्तुमाह तथैवेति।

SRI SUBODHINI: Our Lord did not move even a little through the blow of Chanoora. Neither He moved or got disturbed. Giving an example to describe this, that

when an elephant is not bothered at all through the blows given to it by the mahout, through the Ankusa weapon, how can it be bothered by the blow received by it through a mere garland of flowers? In other words, our Lord had humbled the pride of Indra also, who is considered as the presiding deity of all elephants; when Indra could not do any harm to our Lord, how can Chanoora's hands now do harm to our Lord? He cannot do any harm to our Lord. Afterwards, our Lord caught hold of both the hands of Chanoora, whose fists were closed, and which were used by him to give a blow to our Lord. Our Lord caught hold of these fists with one hand in such a way, that Chanoora could not get out of this iron grip! Later our Lord began to swirl him, like a rope is used to swirl an object tied to it!

Later, like clothes are dashed against stones while washing, our Lord shattered Chanoora on the ground. Will he now get up after being shattered? Answering this, it is said that, on being swirled only, his life force had become very much weakened. He had now lost his capacity even to get up. Our Lord had flung him away to a considerable distance. The Lord had not dashed him on the ground by catching hold of only one part of Chanoora. Now, the way he fell on the ground is being explained. His ornaments, hair and garlands got scattered. Why did this happen? The reason for this is being given, that he had given, a blow to our Lord's chest, which is the holy abode of Goddess Laxmi. Goddess Laxmi became so very upset with this conduct of Chanoora and all the materials pertaining and related to Goddess Laxmi viz. ornaments, garlands etc. got scattered and lost. How did Chanoora fall? An example is given here, to make us understand. Like our Lord had humbled the pride of Indra

earlier, in the same way, the Lord now broke the pride of Chanoora. To tell this only, the words "the flag of Indra" have been used. In the eastern regions of our country there is the famous high pillar, which is made to stand erect, through the use of ropes. On the loosening of these ropes, this pillar falls to the ground. In the same way, this Chanoora, on the loss of his fortunate time, action and luck, and due to the absence of his protector, fell on the ground. Usually the wrestlers are strong and resourceful to get up, when they fall on the ground. But here Chanoora could not get up at all. That is why, the example of the "flag of Indra" has been given to make us understand this.

Like our Lord killed Chanoora, in the same way Shri Balarama killed Mushtika. This is explained through the next verse.

तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतेन वै ।

बलभद्रेण बलिना तलेनाभिहेतो भृशम् ॥२४॥

VERSE 24 Meaning: "In the same way, Mushtika also had given the blow, firstly, to Shri Balarama. This made Shri Balarama to kill Mushtika by shattering him on the ground."

श्रीसुबोधिनी : बलभद्रस्याप्यक्लिष्टकर्मत्वं बोधयितुं पूर्वं मुष्टिकस्यातिक्रम उच्यते। तथेत्यनेन स्त्रीणां वचनानन्तरं तददुःखदूरीकरणाय शत्रुहनेच्छा तथैव गात्रस्पर्शैः शत्रोः सर्वाङ्गव्यथा। ततो मारणमिति सर्वमतिदिष्टम्। मारणे प्रकारं वक्तुं पुनर्निरूपणमाह स्वमुष्ट्या अभिहतेन बलेन तलेन चपेटेनाभिहितः भृशम्। प्रवेपित इति। मुखाद्बुधिरमुद्रमन् अत्यन्तमर्दितः व्यसुः सन् पपात। असावधानत्वाय दृष्टान्तः वाताहत इवेति। चपेटाडनेनैव क्रियाशक्तिस्तस्यापगता बलवता सजातीयेनोपहतेति। स्वमुष्ट्येति। मुष्टिकनाम्ना तस्य मुष्टिरेव प्रसिद्धा, अत एव तेनाभितो हतः

आभिमुख्येन वा। प्रथमपक्षे मुष्टिभिःसर्वाङ्गेषु हननं, द्वितीये तु मुखे वक्षसि वा सकृदेव हननमिति। ननु चपेटमात्रेण कथं हननमित्याशङ्क्याह बलिनेति। अनेन कर्णप्रान्ते मर्मस्थानमिति दैवगत्या हत इति पक्षो व्यावर्तितः। अभितो हत इत्यनेनापि यतो बलमस्य भद्रमेव उपकायेविति ॥२४॥ आहननमात्रेण कथं प्राणोद्गम इति आशङ्क्य प्रकारमाह 'प्रवेपित' इति।

SRI SUBODHINI: Shri Balarama also achieves everything effortlessly, like our Lord. To enable us to appreciate this, it is said that here also, the first blow was given by Mushtika by attacking Shri Balarama. After listening to the words of the ladies of Mathura, with a view to remove their sorrow, Shri Balarama also, now, desired to kill the enemy. Hence, He also gave enormous pain to Mushtika, through His "holds and catches" through His own body. Thereafter he was killed. All this is due to the time and luck of these wrestlers. Now a description is being given on the method used for his killing. When Mushtika, in the first instance, gave a blow, through his fists to Shri Balarama, Shri Balarama gave him a very forceful blow with His hand! This blow made Mushtika to tremble, and blood oozed out of his mouth. He now suffered considerable pain, and as though lifeless, he fell down on the ground, like a tree falls with the force of wind. Through this blow, his power of action had become lost, as this blow was as severe, as it would be like in the case of getting a blow from a strong wrestler. He was killed through this blow.

Mushtika was famous for his "Mushti" viz. his "fist". That is why, he was able to give a blow to our Shri Balarama, either from all the four sides, or from the front. There are two parts in this fighting. Firstly, raining blows through the fists on all parts of one's body. Secondly giving one strong blow on either the face or on the chest.

How did Shri Balarama kill him through one blow only? This is answered, through the word used here, in the verse, viz. "Balina" (through a strong person). Shri Balarama is known for His enormous strength. Hence He was able to kill Mushtika, through one blow only. From this "special reference", we may infer that the blow was aimed at the life centre near the ear of Mushtika or he died, due to his fate. But all these reasonings have been negated as Shri Balarama's name has been given as "Balabhadra" viz. His power and strength always confers only auspicious results. In other words, He always does good and beneficial acts only for everyone. Thus, through this "blow" Shri Balarama did only something "good" for Mushtika.

The next verse removes any doubt, which one may still nurture, as to how one blow from Shri Balarama could kill Mushtika.

प्रवेपितः स रुधिरमुद्धमन्मुखतोऽर्दितः ।

व्यसुः पपातोर्व्युपस्थे वाताहत इवाङ्घ्रिपः ॥२५॥

VERSE 25 Meaning: "Blood began to ooze out of his mouth. He began to tremble and suffered much pain. He fell on the ground, as his life force had ebbed out, like a tree felled by a strong wind."

श्रीसुबोधिनी : प्रवेपित इति। प्रकर्षेणवेपित इति मूर्च्छया परितः कम्पितो जातः, ततोन्तः क्षोभात् आघातेन सर्वाङ्गे रुधिरमेकीभूतं मुखान्निर्गतम्, ततः पीडितो जातः यथा प्राणापगमो भवति, ततः स्तम्भकस्याभावात् पतितः। बलक्रियापतनपर्यन्तमपि व्यापृतेति ज्ञापयितुं दृष्टान्त उक्तः, नावयववियोगेन कारणनाशात् पतितः किन्तु बलमूलकारणवायोरेव सामर्थ्यादिति ॥२५॥

SRI SUBODHINI: He got such "trembling" due to the blow of Shri Balarama, that he became unconscious.

He became very sorrowful and experienced severe pain. The entire blood in the body gathered itself in one center and oozed out of his face. He became so much stressed, that his life force ebbed out. As there was none to stop him, he fell on the ground. The blow given by Shri Balarama had this continued effect like the wind, which after making a tree fall on the ground does not leave the tree! In the same way, the power of action of Shri Balarama did not leave him, until he had fallen and died.

ततः कूटमनुप्राप्तं रामः प्रहरतां वरः ।

अवधील्लीलया राजन्सावज्ञं वाममुष्टिना ॥२६॥

VERSE 26 Meaning: "Oh! King! Shri Balarama, who is the best among those whose attacking ability is legendary, now killed another wrestler named Koota, who had come near to Him, in derision, through one blow delivered through the fist of his left hand."

श्रीसुबोधिनी : तस्मिन् हते कूटो नाम बहुकपटाभिज्ञः युद्धे कूटवत् स्थितोपि बलभद्रं ताडितवान्। ततो बलेन लीलायेव हत इत्याह। अत्र न बलव्यापारः किन्तु मल्लरसस्योद्गमनार्थं रमणात्मक इति रसोद्गमार्थमेव, प्रहरतां वर इति लीलायेति च पुरुषकारोपि निरूपितः। राजन्निति विश्वासार्थं सम्बोधनमलौकिकत्वात्। क्रियाशक्तिप्रधानः राम इति बलनामवत् रामनाम्नोपि सामर्थ्यप्रतिपादकत्वं वक्तुमिदमुक्तम् ॥२६॥ एवमुभयोर्वधो बलान्निरूपितः अवशिष्टयोर्वधं भगवतः सकाशादाह 'तर्ह्येवे'ति।

SRI SUBODHINI: After the passing away of Mushtika, a very cunning wrestler named Koota, like a peak of mountain (Koota = peak) stood up, and began to attack with blows, our Shri Balarama. Then Shri Balarama, as in a play, killed him also. There was no effort involved on the part of our Shri Balarama in killing him. But with a view to inspire interest in this arena, in good wrestling,

Shri Balarama “played” this game of wrestling! By using the words “best among, who shower blows”, it is denoted, that, whatever was done by Shri Balarama, was done as a “Leela” or “play” and His glory and purpose also have been described. “Oh! King!” Shri Sukadeva has addressed the king in this way, to instill faith in the mind of the king, as this Divine Leela was “supernatural” (Aloukik). One can appreciate and realize it’s meaning only through one’s strong and abiding faith. The word “Rāma” used for our Shri Balarama denotes the power of action of Shri Balarama, as His other name of “Bala” also denotes. The holy name of “Rāma” is also used to denote the immense capacity and power of Shri Balarama.

In this way, two people were killed by Shri Balarama. All the rest were killed by our Lord. This is explained below.

तर्ह्येव हि शलः कृष्णपादापहतशीर्षकः ।

द्विधा विदीर्णस्तोशलक उभावपि निपेततुः ॥२७॥

VERSE 27 Meaning: “At that moment, a wrestler named Sala, was beheaded by our Lord’s blow delivered through His feet. The wrestler by name Toshalaka was also killed by being broken into two parts. In this way, these two also got destroyed.”

श्रीसुबोधिनी : न तु बलभद्रव्यापारानन्तरं शलतोशलौ हतौ किन्तु यदैव कूटो हतः तर्ह्येव शलोपि चतुर्थः कृष्णपादापहतशीर्षको जातः। स हि पादं धर्तुमागतः क्षिपता पादेन हतः। तस्मिन्नेव समये तोशलकोपि समागतः। स तु द्विधा विदीर्णः पदैव। उभयोरपि पदव्यापारः, साक्षाद्भगवता हताविति वक्तुं एवं वचनमुचितम्। अत्र प्रकारान्तरादपि सम्भवति कृष्णपादापहतं दूरं प्रक्षिप्तं शिरो यस्य तादृशः शलो जातः। तेन द्विधा विदीर्णः। तस्य शिरसा तोशलको हतः। द्विधा विदीर्णः प्रदरवत्, न तु भगवत्पदा हत इति।

अर्थद्वयेपि उभावपि निपेततुः सकृदेव, एको विदीर्णः, एकस्तिर्यक् द्विधा जात इति विशेषः। ॥२७॥ एवं भगवतोक्लिष्टकर्मत्वं निरूपितम्। 'चाणूर' इति।

SRI SUBODHINI: After Shri Balarama completed his task, two wrestlers by name Sala and Tosalaka remained, and when Koota had died, at the same time, Sala was beheaded by our Lord, through one blow of His lotus like feet. He had come to catch hold of our Lord's feet and on catching them, our Lord had lifted His feet, and through this, Sala's head fell down. At the same time, the wrestler Tosalak also came there, and he was broken into two, through one blow from our Lord's holy feet! Here both of them were killed through our Lord's feet. This is told, in this way, because, their death occurred only through the direct will and grace of our Lord. Another meaning also is adduced to this — that the head of Sala fell down at a distance, due to the raising of our Lord's feet, and his head dashed against the stomach of Tosalak resulting into the cutting of the body of Tosalak into two parts. In other words Tosalak did not die directly from a blow of our Lord's holy feet. The purport of these two types of meaning is that both of them fell down only once — i.e. one lost his head and another was cut into two parts. The "special" nature of their fall is referred to here as significant.

In this way the "effortless" nature of our Lord's actions is explained.

चाणूरे मुष्टिके कूटे शले तोशलके हते ।

शेषाः प्रदुद्रुर्मुल्लाः सर्वे प्राणपरीप्सवः ॥२८॥

VERSE 28 Meaning: "On the death of Chanoora, Mushtika, Koota, Sala and Tosalaka, all the remaining

wrestlers, ran away, with a view to protect their lives.”

श्रीसुबोधिनी : गणना हतानामभिज्ञानार्था। पञ्चानां मध्ये एकस्मिन्नपि प्राणे स्थिते यथा देहो नापगच्छति, तथा शिष्टा मल्ला नापगच्छन्तीति। ततः सर्वे स्वप्राणरक्षकाः धनप्राप्त्याशां दूरीकृत्य प्रकर्षेण दद्रुवुः। अयुद्धे कंसाद्भयम्, युद्धे तु भगवत इति पलायनमेव शरणम्। अन्येषां वीराणामपि पलायनं मा भवत्विति मल्लग्रहणम्। सावशेषे शिष्टानां युद्धं कर्तव्यमिति सर्वग्रहणम्। ननु सर्वैरेव स्वपौरुषं प्रदर्शनीयम्, कथमतिक्रम इति चेत्, तत्राह हतेषु प्राणपरीप्सव इति। यदि चाणूरादीन् हन्यात्, तदा अन्येपि युद्धयेरन्। न हि वीरा इव मल्लाः प्राणनिरपेक्षं यतन्ते। परिपालयितुमीप्सवः परीप्सवः ॥२८॥ ततो भगवांस्तुल्यबलैः क्रीडिष्याम इति पूर्वमेव प्रतिज्ञानात् तेषु गतेष्वपि राजप्रीतेश्चिकीर्षितत्वात् गोपैः सह मल्लयुद्धं कृतवानित्याह ‘गोपान्वयस्यानि’ति।

SRI SUBODHINI: In the verse, all the people who died have been named. The five were dead — but even if one was conscious, then all the remaining wrestlers would not have ran away! But as no one remained, all others, with a view to protect their own lives, gave up their desire for getting rewards (wealth) and ran away very fast. They realized that Kamsa will get anger, if they do not fight, and if they fight, they will all be killed certainly by our Lord! Thus they realized that their preservation lies in running away! In the verse, the word “Malla” (wrestler) has been given to indicate, that only the wrestlers ran away. All the other brave warriors remained there. If only “some” wrestlers had run away, then the balance remaining wrestlers would be compelled to fight with our Lord. Hence, all the wrestlers ran away! Why did they run away? In fact, they should be very eager to exhibit their courage and wrestling prowess. Why did they give up this duty of their profession? Shri Mahaprabhuji removing this doubt says, that they saw that great wrestlers were killed by our Lord and Shri Balarama, and if they stayed back,

they all would also be killed. Hence, with a view to protect their lives, all the remaining wrestlers ran away. If Chanoora and others had not died, then, all the remaining ones would have also fought. Usually wrestlers are always keen to protect their lives. Hence they all ran away, as they wanted to protect their lives.

Our Lord had earlier told, that He will “play” with those who were of His own strength only. Thus on the fleeing away of the remaining wrestlers, our Lord began to “wrestle” with His Gopa friends, as He wanted to please the king Kamsa. This is explained through the following verse.

गोपान्वयस्यानाकृष्य तैः संसृज्य विजहतुः ।

वाद्यमानेषु तूर्येषु वल्गन्तौ रुतनूपुरौ ॥२९॥

VERSE 29 Meaning: “Our Lord began now to play with His Gopa friends, by being dragged into their midst. At that time musical instruments were played, and due to our Lord’s jumping, the sweet sounds of His anklet were heard by everyone.”

श्रीसुबोधिनी : वयस्याः समानवयसा प्रीत्या कालकृततुल्यबलाः
तेपि किञ्चिद्दीप्ता इत्यालक्ष्य आकृष्य स्वयं हस्ते धृत्वा समाकृष्य विजहतुः।
ननु भगवान् न विहरणार्थं प्रवृत्तः, नापि कंसस्यैतदभिप्रेतमिति किमिति
विजहतुः, प्रतिज्ञा तु पूर्व तैः सह युद्धनिषेधार्था, न तु बालैः सह युद्धार्थापि
उभयत्र तात्पर्यं वाक्यभेदप्रसङ्गात् प्रकरणं नियामकमिति इतरनिषेधो वक्तव्य
एवेति चेत्, तत्राह वाद्यमानेषु तूर्येष्विति। तेषु हतेष्वपि मल्लानां रसजनकानि
तूर्याणि वाद्यमानान्येव जातानीति निमित्तस्य विद्यमानत्वात् लोकप्रतीत्यर्थं
लीलया कस्यापि संतोषो न जात इति लोकानां प्रीत्यर्थं तथा कृतवन्तौ।
किञ्च। वल्गन्तौ शब्दं कुरुतः मल्लानां जयख्यापकम्। किञ्च। रुतनूपुरौ च
जातौ। नूपुरयोरपि जयख्यापकत्वं लोकसिद्धम् ॥२९॥ एतद्यदर्थं कृतं
तज्जातमित्याह।

SRI SUBODHINI: Our Lord's Gopa friends were of His age, loving as He is to them, and also endowed with the same strength by the Divine factor of time (Kaala). These Gopas now "dragged" our Lord to their midst, as they had also got afraid a little. After bringing the Lord, to their midst, they both began to play. Our Lord had not come here to play, and Kamsa also did not like this behavior of our Lord at all. Then, why did the Lord decide to play these games? Our Lord, in the first instance, had decided not to fight with the wrestlers like Chanoora, nor He desired to fight with the Gopa friends! But now, even after the death of all the important wrestlers, the musical instruments, which were being played to encourage the wrestlers to fight, were being continued to be played. This was the reason for the continuation by the Lord for playing the "wrestling" games. Up to now, whatever was exhibited as "wrestling" bouts, did not give any joy to anyone. Hence, with a view to make all onlookers happy and cheerful, our Lord began to play these games, making the "victory" sounds, for having conquered all the wrestlers. The sweet ringing sounds, of our Lord's anklets also represented the "victory" sounds and this Divine Leela indeed became famous in this world.

Whatever was the "aim" of our Lord for having undertaken this task, it got fulfilled. This is explained through the next verse.

जनाः प्रजहृषुः सर्वे कर्मणा रामकृष्णयोः ।

ऋते कंसं विप्रमुख्याः साधवः साधुसाध्विति ॥३०॥

VERSE 30 Meaning: "On witnessing the actions of Shri Balarama and Shri Krishna, respected Brahmins and

noble saintly persons began to say, “very good, very good”.

श्रीसुबोधिनी : जना प्रजहृषुरिति। जनाः प्रकर्षेण जहृषुः हर्षं प्राप्ताः। सर्व इति। अष्टविधाः मल्लकंसव्यतिरिक्ताः। रूपेण तथा जाता भविष्यन्तीत्याशङ्क्याह कर्मणेति। रामकृष्णयोरुभयोरपि मल्लवधलक्षणेना-लौकिकेन कर्मणा। सांप्रतं बालैः सह मल्लयुद्धलक्षणेन वा। पूर्वकर्म तूद्वेजकमिति न रसोत्पादकम्। कंसस्यापि सुखमाशङ्क्याह ऋते कंसमिति तत्रापि ये विप्रमुख्याः, ये वा साधवः भगवत्पराः साधुसाध्विति वदन्तो जहृषुः। कायिकव्यापारो दर्शनमेव, हर्षो मानसः, वाचनिकी प्रशंसेति सर्वथा तेषां हर्षो निरूपितः। हीनानां प्रशंसाकरणमयुक्तमिति विप्रश्रेष्ठाः साधवश्च गणिताः ॥३०॥ मध्ये कियत्कालं यावता गोपैः सह युद्धम्, तावच्चिन्ताकुलो विचारमूढः स्थितः पश्चात्पुनर्देव्यावेशेन बहिर्मुखो जात इति निवारणादिकं कृतवानित्याह ‘हतेष्विति’।

SRI SUBODHINI: The people became very happy. There were eight types of people there. Except Kamsa, everyone became happy. Perhaps on getting the “Darsan” of our Lord’s Divine form, the people became happy; if someone were to think in this way, with a view to remove this delusion, it is said that, these people were not happy on seeing the Lord’s “form”, but they became happy at their “supernatural” feat of killing such powerful wrestlers. Or they became happy at the present Leelas being enacted by our Lord, through His fighting with the Gopa boys. The fight with Chanoora and others had given them much sorrow and unhappiness, as the “bliss” (Rasa) of wrestling did not rise during these fights. Perhaps Kamsa might have become happy. If somebody gets this thought (doubt), with a view to remove this doubt, it is said, in this verse, very clearly that except Kamsa, everyone had become happy. Among them, the respected Brahmins and devotees of our Lord began to say, “very

good, very good", and expressed their joy in this way! The goal of the human body is "Darsan" of the Lord. the goal of the mind is "joy" and happiness. The goal of the "words" (Vaani) is "praise". Telling like this, it is said, that all these people became very happy and joyful in every way. If someone were to do a "praise", which is unworthy and lower in character, it would look inappropriate. In other words, no one will honour or accept such a "praise". That is why, it is said, that exalted Brahmins and noble saintly devotees of our Lord did the "praise" of our Lord, through which the glory and greatness of these persons also became famous in this world.

In the middle, this wrestling with the Gopa boys went on. Till then Kamsa was sitting, with anxiety and worry and could not think of anything. Then, due to the ingress of his demoniac quality, he became extroverted and stopped all the music, which was being played. This is being described below.

हतेषु मल्लवर्येषु विद्वृतेषु च भोजराट् ।

निवारयत्स्वतूर्याणि वाक्यं चेदमुवाच ह ॥३१॥

VERSE 31 Meaning: "Many wrestlers were killed! Many wrestlers had run away! Then Kamsa stopped the playing of musical instruments and began to say the following words."

श्रीसुबोधिनी : केचन हताः, केचन विद्वृताः, तथापि प्रसिद्धतयैव अपकारः कर्तव्य इति विचारितवान्। यतो भोजराट्। आदौ निमित्तं दूरीकृतवानित्याह निवारयत्स्वतूर्याणीति। न्यवारयदिति वा। इदमग्रे वक्ष्यमाणं वाक्यं चोवाच। चकाराद्युद्धार्य सावधानोपि जातः। कपटलीला स्वेनैव निराकृता, ईश्वरत्वं चाविष्कृतवान्। तथा सति यदि तयोर्वरं दद्यात्, तूष्णीं वा अन्तर्गच्छेत्, तदा न काचिच्चिन्ता स्यात्। अक्लिष्टकर्मा हि भगवान्, वसुदेवं मोचयित्वा

नयेत्, स्थापयेद्वा। 'भक्तद्रोहे वधः स्मृत' इति भगवत्प्रतिज्ञेति अक्लिष्टतासिद्ध्यर्थं
वक्ष्यमाणमुक्तवान्। हेत्याश्चर्ये। एतावदपि दृष्ट्वा पुनर्निर्लज्ज आज्ञापयतीति।
॥३१॥ तस्यायुक्तवचनान्याह 'निःसारयते'ति द्वाभ्याम्।

SRI SUBODHINI: Many wrestlers had died. Many of them had run away. On seeing all these, Kamsa thought that up to now, he had cunningly tried to do harm to our Lord, and from now onwards, he should try to harm our Lord, openly, as he considered himself as the king of the Bhojas! He stopped the playing of all types of musical instruments and began to speak out his mind. The syllable "Cha" (and) is used to denote, that he got ready and prepared to give a fight also. Our Lord also now stopped His own "secret Leela", and He showed His own "Lordship of the Universe" openly! On seeing all this, if Kamsa had decided to love both our Lord and His brother or at least would have gone back to his place, nothing further would have happened or there would be nothing to be worried about. The reason being, that our Lord does everything without any difficulty or efforts. He would have just taken Vasuudeva away or stay at Mathura only. OUR LORD HAD PROMISED, THAT IF SOMEONE GIVES SORROW TO HIS DEVOTEE, THEN HIS DESTRUCTION WILL BECOME NECESSARY. This will and desire of our Lord becomes fructified without any effort on His part. Hence Kamsa began to speak the following words. The syllables "Ha" (alas) has been used here with the purport of "wonder or astonishment". In other words Kamsa spoke all the following words, for the sake of his own death only. Through this, his death becomes "certain" and hence "wonder" is expressed! EVEN AFTER WITNESSING SO MUCH OF OUR LORD'S AND SHRI BALARAMA'S POWER,

STRENGTH AND SUPERNATURAL OMNIPOTENCE, KAMSA, SHAMELESSLY, GIVES "ORDERS"! Is this not a "wonder"?!

The most "inappropriate and insolent" words uttered by Kamsa are being described through the next two verses.

कंस उवाच—

निःसारयत दुर्वृत्तौ वसुदेवात्मजौ पुरात् ।

धनं हरत गोपानां नन्दं बध्नीत दुर्मतिम् ॥३२॥

VERSE 32 Meaning: "Kamsa said, "Remove these two sons of Vasudeva, of bad character, outside this city. Loot all the wealth of the Gopas, and arrest the ill-natured Nandagopa."

श्रीसुबोधिनी : भगवति तत्संबन्धे च लोके दोषप्रतीतिव्यावृत्त्यर्थं कपटेन वदति, यतो दुर्वृत्तौ बालौ च। न हि मारणं उचितम्, युद्धदर्शनार्थमेव परमाकारितौ। वसुदेवस्यैवैतौ। अतो भागिनेयाविति निःसारणमेव कुर्वन्तु। गोपानां च धनं हरत। धनेन तैः पोषिताविति। नन्दः अस्मदीयोपि भिन्नपक्षो जात इति बध्नीत। ननु कोपराधो नन्दस्य, स हि स्वपुत्रत्वेन जानाति, नत्वन्यथेति चेत्, तत्राह दुर्मतिमिति। दुर्बुद्धिरयम्। विलक्षणं पुत्रं दृष्ट्वा स्वस्माज्जातः कथमेवं भविष्यतीत्याशङ्कायां राज्ञे खलु निवेदनीयम्, विचारकाणां चतुराणामेषा रीतिरिति, तदकरणात् दुर्मतिः। अतस्तस्य बन्धनमेव दण्डः ॥३२॥ वसुदेवस्तु मुख्योऽपराधी, अतोऽस्माद्विशेषमाह 'वसुदेव' इति।

SRI SUBODHINI: Kamsa now saw in our Lord and His people "blemish", and with a view to remove it, Kamsa began to cunningly say that, "Remove these two sons of Vasudeva, as these two boys are of bad conduct and character. It is not right to kill them, as it is I, who had invited them to attend this wrestling festival. Moreover, being the sons of Vasudeva, they also happen

to be my sister's sons. In view of this, it is appropriate that these two are outlawed from this city. Loot the wealth of these Gopas, because, these two brothers have grown only through the wealth of the Gopas. Although Nandagopa belongs to me only, but due to his going away to the side of my enemy, arrest him also. If someone were to ask me as to what offence has Nandagopa done? Nandagopa, in fact thinks our Lord as his own son only and not of another. Answering this himself Kamsa says, "Nandagopa has got a vicious intellect. His intellect is not noble or exalted. He is a bad person. How? When Nandagopa saw our Lord as a "special" child (i.e. endowed with supernatural capacities) and unlike himself (i.e. Nandagopa) he should have asked a question, as to how the Lord will be his own son, born of him? By thinking like this, he should have told me, the King, and should have also queried and questioned, as to how such a "supernatural and completely different" child would have born to him? In fact right thinking and clever persons would have thought in this manner. But Nandagopa did not think in this way at all, and due to this, we have to realize that Nandagopa has an evil intellect and the right punishment for him is to arrest and put him in prison."

"Vasudeva is the principal culprit". This is being described below.

वसुदेवस्तु दुर्मेधा हन्यतामाश्वसत्तमः ।

उग्रसेनः पिता चापि सानुगः परपक्षगः ॥३३॥

VERSE 33 Meaning: "Kill very quickly Vasudeva, who is of a low intellect, and kill also my father Ugrasena, with all his followers, as he also has become part of my enemy's group."

श्रीसुबोधिनी : तुशब्देन बन्धनपक्षं व्यावर्तयति दुर्मेधा इति। स्वयमष्टमो मया आनेय इति प्रतिज्ञायापि नानीतवान् कंस एव मारणीय इति च कपटं कृत्वान्यत्र स्थापितवान्। अतो हन्यतामाश्वित्यविचारेण। सतां बन्धूनां हननं निषिद्धमिति चेत् तत्राह असत्तम इति। सर्वोपास्यराजहननार्थं कृतप्रयत्न इति। नन्वेवं सति यादवाः सर्वे त्वां मारयेयुरिति चेत्, तत्राह उग्रसेन इति। यद्यपि पिता तथाप्युग्रसेनो हन्तव्यः, सानुगो देवकसहितः, स एव परपक्षग इति। अन्ये अराजकभयात्साधारणत्वाद्वा नापकरिष्यन्तीति भावः ॥३३॥ स्वाग्रे स्वाधिकबलानां हननं दृष्ट्वापि दुर्बुद्धिः अनुनयं परित्यज्य विपरीतं वदति, अतो मारणीय इति तस्य दोषं त्याजयितुं मारणार्थं प्रवृत्त इत्याह। एवं विकृत्यमान इति।

SRI SUBODHINI: By using the word “Tu” (as is) Kamsa is describing Vasudeva’s nature, as he saw it. “This Vasudeva is of a very lower and criminal intellect. In fact he had told me, that, he will bring to me his eighth child. Although he had promised me this, he did not bring this child to me. Thinking that this eighth child is deserving to kill me (Kamsa), stealthily, Vasudeva took this child and left him at another place. Hence, kill Vasudeva quickly without even thinking once!”

Usually good persons who are one’s own relatives should not be killed by anyone. This is the rule provided in the scriptures. In fact, this is specifically prohibited. If someone were to say this and also opine, that Vasudeva should not be killed, Kamsa, answering this view, says that “Vasudeva is a very clever person, as he has tried to kill me, the king, when the whole population adores and respects me”. If someone were to say, that if Kamsa kills Vasudeva, then all the other Yadavas will get together and kill him (Kamsa). For this, Kamsa replies that, “kill my father Ugrasena along with Devaka, as he is in the camp of my enemy. By doing like this, all others will get afraid

due to the absence of the king and the ordinary people, of course will not be able to do any harm to me". This is the purport.

Even after seeing before his very eyes, the destruction of those who were more stronger than him, the criminal minded Kamsa, giving up humility, began to speak wrongly. Thus he became worthy of being killed. Hence our Lord, with a view to remove Kamsa's "blemish" prepared to kill him. This is being explained through the next verse.

एवं विकथमाने वै कंसे प्रकुपितोऽव्ययः ।

लघिम्नोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत् ॥३४॥

VERSE 34 Meaning: "On Kamsa making such orders, our Lord, got angry, jumped up quickly and landed on the high pedestal (where Kamsa was seated)."

श्रीसुबोधिनी : रजकतुल्योयं कंसः। कं प्रति सः, न कमपीति। एवं वदतीति अधिक्षेपविषयत्वात्, अव्ययः स्वतो भयाभावात्, प्रकुपितः भक्तानामपकारश्रवणात्, लघिम्ना मल्लविद्यायामिवोत्पतनप्रकारेण उत्तुङ्गं स्थूलं मञ्चमारुहत्। यत्र कंसस्तिष्ठति। अयं हि ततोऽधः पातनीयः, उच्चस्थानोपवेशनाद्यतो वल्गति ॥३४॥ ततो यज्जातं तदाह 'तमापतन्तमि'ति।

SRI SUBODHINI: "This Kamsa is similar to the washer-man. Hence, he is not aware, as to whom he was speaking such harmful words. Like the washer-man, Kamsa also is using abusive and insolent words". Seeing Kamsa like this, our fearless and changeless Lord, getting angry on listening to the words uttered by Kamsa for harming His devotees, now jumped, like the wrestlers jump, and came to the pedestal where Kamsa was seated. Our Lord had gone there, after jumping and climbing up, as Kamsa was sitting at a higher place, and he was prattling abusive words and giving orders. Hence the Lord thought it necessary to push him down.

Whatever happened after this, is being described by the following verse.

तमापतन्तमालोक्य मृत्युमात्मन आसनात् ।

मनस्वी सहसोत्थाय जगृहे सोऽसिचर्मणी ॥३५॥

VERSE 35 Meaning: "On seeing his "death" coming near to him, the courageous Kamsa got up from his seat and took his sword and shield in his hands."

श्रीसुबोधिनी : उपर्यागत्य पतन्तम्, तदानीमपि यदि प्रपन्नो भवेत् तदापि न मारयेदिति सूचयितुं तत्रापि तस्यातिक्रम उच्यते। स हि पूर्वमेव तमात्मनो मृत्युत्वेन श्रुतवान्, तथापि मनस्वी शूरः। शूराणामन्तकाले शौर्यमाविर्भवतीति, तदा आसनात्सहसोत्थाय आसने उपवेशनमयुक्तमित्याशङ्क्य स्वधर्मविध्यर्थं युद्धे च मरणं क्षत्रियस्योक्तमिति। स्वधर्ममिव खड्गचर्मणी जगृहे निकटे तयोरेवोपयोगात् ॥३५॥ ततो युद्धार्थं यतमानं तं विलोक्य अन्तरिक्षे च युद्धमयुक्तमिति भूमावुत्पन्नत्वात् भूमौ पातयितुं गृहीतवानित्याह 'तं खड्गपाणिमिति।

SRI SUBODHINI: Kamsa saw our Lord Shri Krishna had come very near to him, with a view to kill him, even then, he did not seek surrendering to our Lord. Even at this last time, if he had surrendered to our Lord, the Lord would have not killed him at all. From this, we can realize that even at this time, Kamsa was in a belligerent attacking bent of mind! Kamsa had heard already that "this Krishna is my Kaala or time (death)". Even then, through fear, he did not become peaceful or humble. Why? He was a brave person (Veera). Usually these warriors get inspiration through courage, even at the time of their last moments. Hence Kamsa got up from his seat, as he now realized, that he no longer should sit there on the seat, considering this as inappropriate, especially when the Lord had reached him so quickly. To get killed

in a battle is considered, as “in order” (Dharma) for a scion of the Kshatriya caste. Hence following his own “Dharma” (duty), Kamsa took a sword and shield in his hands, as only these weapons will be useful for giving a fight to a person, who is attacking from very near to oneself.

Afterwards, our Lord saw Kamsa putting efforts to fight, and deciding that fighting at such a high place was not right, He caught hold of Kamsa with a view to push him on the ground.

तं खड्गपाणिं विचरन्तमाशुं श्येनं यथा दक्षिणसव्यमम्बरे ।
समग्रहीददुर्विषहोग्रतेजा यथोरगं ताक्ष्यसुतः प्रसह्य ॥३६॥

VERSE 36 Meaning: “After taking his sword in his hand, like an eagle will circle in the sky, Kamsa also began to go around. But our Lord, whose power was very intense and indefatigable, caught hold of Kamsa, with such a force like a Garuda bird catching a serpent!”

श्रीसुबोधिनी : तस्य महत्वाय युद्धकौशलमाह। आशु विचरन्तं श्येनमिव, अलौकिकी शिक्षा तदीयोक्ता, स ह्युपरि पतन्नेव दृष्टः अम्बरे च अम्बर एव तं गृहीतवान्। ननु प्रहारात्कथं न भयं तत्राह दुर्विषहः दुःखेनापि विशिष्टं सहो यस्य, असह्यं वा उग्रं तेजो यस्य, अग्रे वा सर्वापेक्षया तेजो यस्य, प्रभावसामर्थ्ययोर्विद्यमानत्वात् न भयम्, अत एव तेजःसामर्थ्यात् न शस्त्रप्रक्षेपः ग्रहणसिद्धिश्च। कालात्मा भगवान् तं मारणार्थमेव गृहीतवानिति दृष्टान्तमाह यथोरगं ताक्ष्यसुत इति। प्रसह्य बलात्, अनेन तस्य शरीरव्यापारः प्रतिकूलः सूचितः ॥३६॥ तथापि गृहीत इति तस्याग्रेपि विनयार्थं प्रदर्शितवान्, तथाप्यविनीतं पातितवानित्याह ‘प्रगृह्ये’ति।

SRI SUBODHINI: To indicate the glory of Kamsa, his efficiency and cleverness in “fighting” are being described. He was moving around so very quickly, like an eagle. He was also seen jumping into the sky. Our

Lord, in turn, caught hold of him in the sky only. Kamsa had a sword in his hand. He could have hit our Lord with this sword. Why did the Lord not get fear? Answering this, it is said that our Lord had two special qualities (as given in this verse). Our Lord was capable of tolerating any type of attack on Him, and He also had the highest power and strength than anyone else, on seeing which an opponent gets fear. Due to His own prowess and dexterity in fighting, our Lord was fearless. Due to the dexterity of our Lord's strength and brilliance, Kamsa could not use the sword effectively and our Lord was able to catch hold of him tightly. There was no obstacle for this. at this time, as our Lord had become the Divine factor of "time" (Kaalatma) and had decided to kill Kamsa. Hence, our Lord, through His strength, caught Kamsa with extreme force, and in such a way like the Garuds bird catches a serpent! This also indicates, that Kamsa now could not move or take any further action or attack our Lord.

Even after catching Kamsa, our Lord showed His strength only with a view to give Kamsa, a last and final chance that he may become humble and in which event, the Lord will spare him. But Kamsa continued to remain unrepentant and proud. Hence the Lord pushed him down from his high pedestal. This is being explained by the next verse.

प्रगृह्य केशेषु चलत्किरीटं निपात्य रङ्गोपरि तुङ्गमञ्चात् ।
तस्योपरिष्ठात्स्वयमब्जनाभः पपात विश्वाश्रय आत्मतन्त्रः ॥३७॥

VERSE 37 Meaning: "On reaching the pedestal, our Lord had caught hold of his hair, which made his crown fall on the ground. Afterwards, the Lord flung Kamsa into the wrestling arena from the high seat. Then our Lord, who is the refuge of this entire universe, independent and

having the lotus flower rising from His navel, came upon the body of the fallen Kamsa.”

श्रीसुबोधिनी : स हि भगवता स्पृष्टोऽपि न किन्तु केशेषु गृहीतः। वैयग्रीयसूचनायाह चलत्किरीटं यथा भवतीति। ततः सर्वथा सज्जीकृतं रङ्गस्थानमिति स्वपदेन पवित्रमिति भगवदीयरूपसिद्ध्यर्थं तुङ्गमञ्चात् रङ्गोपरि निपात्य स्वयमपि तदुपरि पतितः। यथा अनवहितौ ततः पतितौ भवतः तथा लोकप्रतीतिर्जनिता। तत्क्रियायां स्वयमपि व्यापृत इति न क्लिष्टकर्मत्वम्। नन्वेवं कथं पातलक्षणमपूर्वं साधनं कृतवान्। न हि शत्रुमारणे स्वयमात्मा साधनत्वेन नियुज्यते तत्राह अब्जनाभ इति। स हि कमलनाभो मूलकारणं स्वात्मानमेव सर्वत्र नियुङ्क्ते तथात्रापि। अनेनालौकिकपक्षकरणदोषोपि निवारितः। सर्वेषां च पितृत्वेनोद्धारोपि कर्तव्य इति तथा कृतवानित्यर्थः। विश्वाश्रय इति। तस्य भारेणैव मारणं कृतमिति केचित्। वस्तुतस्तु तस्यापि भगवानाश्रय इति सोप्युद्धर्तव्य इति तस्मै स्वात्मानं दत्तवान् आत्मतन्त्र इति स्वस्य शङ्काभावाय। स हि स्वतन्त्रः। उभयत्रापि हेतुरपीडायामनधिकारिणे स्वात्मानं प्रयच्छतीत्यत्रापि ॥३७॥ ततस्तस्मै स्वात्मदानेन कृतार्थं तं लोकप्रतीत्यर्थं कपटं कृत्वा तिष्ठतीति भ्रान्तानां प्रतीतिसिद्ध्यर्थं च सम्परेतमपि तं विचकर्षेत्याह ‘तं सम्परेतमि’ति।

SRI SUBODHINI: Our Lord had caught hold of Kamsa’s hair without touching his body. Due to this, Kamsa’s crown fell on the ground. This made him anxious and afraid. Afterwards, our Lord made Kamsa fall down on the arena, which has been made sacred through His holy feet and, which was very well arranged. Our Lord had made him fall on this ground, so that Kamsa’s physical body will be purified and made as “belonging to the Lord” (Bhagawadiya). Now the Lord also came upon him. The people got the impression, that two persons had fallen accidentally on the ground. The Lord contrived to show this Leela in this way! Although the Lord had caused all these events, even then, we should remember that the

Lord had done all this, without any effort or stress to Himself (i.e. so very easily). Doubt arises, that the Lord was employing a novel method of killing i.e. by making Kamsa fall down in the first instance, and kill him by being upon him! In fact, through this method the Lord Himself would become the instrument for killing the enemy. Has this happened anytime before? Answering this, it is referred to in this verse, that the Lord is one "who has the lotus emanating from His navel" (ABJANABHAHA). Our Lord is Lord Vishnu, who is the root-cause and origin for everything, and here also, He became Himself the "cause and instrument" for the destruction of Kamsa. This Holy name has been given in this verse to indicate that Kamsa was killed in a "supernatural" way and "blemish" if any, is also removed, through this reference. Our Lord is the father of everyone and everyone's redemption also has to be done by our Lord only. Hence the Lord enacted this Divine Leela, in this particular way! The words "refuge of the universe" (VISWAASHRAYA) have been used, some say, to denote that Kamsa died because of the "weight" of our Lord sitting upon him. But Shri Mahaprabhuji gives the right meaning of these words by telling, that like our Lord is the refuge of this entire universe, He is also the refuge of Kamsa also! Hence the "redemption and liberation" of Kamsa also will have to be done by our Lord only, as the Lord is the real Divine self (Aatma) of Kamsa also. That is why the Lord came upon Kamsa. Our Lord never gets any doubt in undertaking to complete any task, as He is always "independent" (SWANTANTRA). Hence the Lord causes that no pain is caused to Kamsa and although, Kamsa was undeserving, the Lord gave His

all these events, even then, we should remember that He who is the refuge of this entire universe, independent and

own Divine self (Aatma) to him exercising His unique grace!

Our Lord gave Kamsa His own "Aatma" and made Kamsa get fulfilled in his life. But, for the sake of this world, He stood up in a cunning way and by way of creating an illusion in the mind of onlookers, He began to drag the dead body of Kamsa."

तं संपरेतं विचकर्ष भूमौ हरिर्यथेभं जगतो विपश्यतः ।
हाहेति शब्दः सुमहांस्तदाभूदुदीरितः सर्वजनैर्निरुद्र ॥३८॥

VERSE 38 Meaning: "Our Lord, when everyone was seeing, began to drag the dead body of Kamsa, in such a way on the ground, like the lion drags the dead elephant! Oh! King! at this time, everyone present began to exclaim loudly Ha! Ha! in utter astonishment."

श्रीसुबोधिनी : सम्यक् परः इतः प्राप्तो येन भगवद्भस्ते वा सम्यक् मृत इति। नास्य प्राणा ह्युत्क्रान्ताः किन्तु मूर्च्छया अन्तर्दृष्टौ अन्तर्बहिर्यद्रूपं भगवदीयं सर्वदा दृश्यते तस्मिन् स्वयं प्रविशन् प्राणानपि प्रवेशितवानिति सारूप्यपक्षे भवति। सायुज्ये तु अस्मिन्नेव शरीरे आत्मनि वा प्राणानां लयः इहैव समवनीयन्त इति 'मृत्युर्यस्योपसेचनमिति च श्रुतौ। ततस्तादृशस्य भगवदीयशरीरोत्पत्त्यर्थं विचकर्ष यत्र यत्राङ्घ्रिरेणवः तत्र सम्बद्धं कृतवान्। अत एव भूमावित्युक्तम्। लोकप्रतीतौ तस्य निकृष्टत्वख्यापनाय विकर्षणम्, विशीर्णवयवं च निकर्षणेन कृतवानिति ज्ञापयितुं दृष्टान्तमाह हरिर्यथेभमिति। अल्पमूर्तिः सिंहः स्थूलमपि गजं हत्वा दैवादेवायं मृत इति शङ्का भविष्यतीति विशीर्णवयवं यथा भवति तथा कर्षणं करोति, तथा दैवगत्या कदाचिन्मृतो भवेदिति शङ्कापरिहारार्थम्। वस्तुतस्तु हरिः सर्वदुःखहर्ता यथा गजेन्द्रमुपरि नीतवान् तथात्र कंसं भूमौ विशेषेण चकर्षेति विशेषः। अधिकः प्रयत्नो न कृत इति माहात्म्यार्थमक्लिष्टकर्मत्वख्यापनार्थं च प्रमाणमाह जगतो विपश्यत इति। पितरौ क्लेशिताविति तयोः संतोषार्थं विकर्षणमिति केचित्। तत्र दृष्टान्तादिकं न संगच्छते। स यमुनां प्रापित इति पुराणान्तरम्। तत्र विश्रान्त

इति। किञ्च। सर्वेषामेव स मारित इति प्रतीतिर्जातेत्याह हाहेति शब्दः **सुमहानभूदिति।** अयुक्ते तथा शब्दः। पित्रोर्हितार्थे तथा करणे सर्वजनानां हाहेतिशब्दो नोपपद्येत। राजत्वाद्वा अकस्मात्तथा वचनम्। नरेन्द्रेति सम्बोधनं लोकपीडकेषु रक्षकाणां तथा भवतीति ज्ञापनार्थम् ॥३८॥ एवं सर्वजनीने तस्य मारणे प्रवृत्ते प्रमेयबलमाश्रित्य तस्य परलोके किं जातमित्याकाङ्क्षायां सारूप्यं वा। सायुज्यं वा जातमित्याह 'स नित्यदोद्विग्नधियेति'।

SRI SUBODHINI: Kamsa was killed by our Lord and he departed from this world. There are two ways for attaining "liberation" (Mukthi). Firstly attaining the same Divine form of our Lord (Saaroopyam) and secondly attaining "SAAYUJYAM" (union with our Lord). As Kamsa got killed through the hands of our Lord, he attained the liberation of "becoming of the same Divine form" of our Lord. His life force did not get out of his body. He got the inner-vision, caused by his unconscious state, and he got the "Darsan" of our Lord's Divine form, both in his "inside" and "outside". His "life force" along with "himself" entered into this Divine form of our Lord. This is the way, the Lord made Kamsa, attain "His" own form! In the case of "liberation" of "union with the Lord", the "life force" of a devotee merges with the Divine form of the Lord or His Divine self (Aatma), like it has been explained in the Vedas. With a view to make the body of Kamsa as "His own" (Bhagawadiya), our Lord dragged his body! Dragging his body, the Lord ensured, that Kamsa's body came into contact with the dust of His holy feet. That is why the Lord himself, out of great compassion for Kamsa, made him fall on the ground and dragged him up to some distance, in the arena, where His holy feet's "dust" was present! In fact this is the main purpose of our Lord's "dragging" Kamsa on the ground. But, for the onlookers in the arena, it

looked as though, the Lord was acting in a “cruel” way! Through this “dragging”, all the parts of Kamsa’s body became shattered, like the plight of an elephant, when it is dragged by a lion! The lion is small, but the elephant has a huge body. Even then, when the lion, after killing, drags away the elephant’s body, then the various bodily parts of the elephant get shattered. From this sort of death, it becomes clear to everyone, that the elephant did not die accidentally through its fate! Everyone will realize that this small lion only has killed the big and huge elephant. In the same way, here also, our Lord Shri Krishna only had killed Kamsa. By dragging Kamsa, in this way, everyone came to realize that our Lord only has killed Kamsa, as our Lord is “Sri Hari” – meaning that HE removes and mitigates every type of sorrow of everyone! He redeemed the king elephant “Gajendra”! – But, He dragged Kamsa on the ground. This is our Lord’s “speciality”! Our Lord did not take any trouble at all to do all these actions. He enacted this Divine Leela, when the entire universe was witnessing it! Through these actions our Lord’s glory (Mahatmyam) and He being “the Lord who does everything without any difficulty” (AKLISHTAKARMA) are established and sustained. Many persons say, that the Lord dragged the body of Kamsa to make His own suffering parents happy! But this “view” is not proved at all by a comparison or as an example. In the other Puranas, there is this story, that our Lord had dragged the body of Kamsa up to the Yamuna river, then the Lord took rest and killed him later. Everyone had this impression. On seeing this, there was a huge sound made by the entire concourse. Such a type of noise or sound emanates, when something “inappropriate” takes place! When this action was done with a

view to please His own parents, everyone making a noise is not considered as "appropriate", or it may be that Kamsa was the king, and this "noise" was made accidentally, as our Lord had killed the king himself! Here the King Parikshit has been hailed "Oh King of the people! — "to denote that usually, the king protects his subjects, and the king also punishes those, who give trouble and sorrow to others! It is also indicated that "You are the best among the kings and hence, you are already aware of this, and will also understand it easily!

In this way, our Lord exercised here his power of being "Prameya" (being the beloved of His devotees) and killed Kamsa. What state did Kamsa attain in the other world after his death? Did he attain the liberation of being "united" with our Lord, or did he attain our Lord's own Divine form only? This is being described through the next verse.

स नित्यदोद्विग्नधिया तमीश्वरं पिबन्वदन्वा विचरन्स्वपन्श्चसन् ।
ददर्श चक्रायुधमग्रतो यत्तदेव रूपं दुरवापमाप ॥३९॥

VERSE 39 Meaning: "This Kamsa was always remembering our Lord, who is the wielder of the discus (Chakradhaari), because of his disturbed and fearful mind, while sleeping, talking, walking, drinking, while inhaling/exhaling and at all times. He saw our Lord before his very eyes constantly. Hence, on death, he attained this Divine form of our Lord, which is considered as very rare."

श्रीसुबोधिनी : सर्वदैव भयेनोद्विग्नबुद्ध्या तमेव भगवन्तं भयप्रत्यासत्त्या प्रदर्शितेश्वरस्वरूपं चक्रायुधं शङ्खचक्रगदापद्मधरं सर्वावस्थासु पश्यन् तदेव रूपमवाप। सदा तद्भावभावितः। अन्ते तु तं दृष्टवानेव। पाने हि दुःखनिवृत्त्या सुखेन च विषयप्राबल्यात् सर्वविस्मरणं सिद्धम्। तथा भोजने। विशेषेण

चरणे आखेटकादावपि। स्वपन् निद्रायाम्। श्वसन् मूर्च्छायामपि। यत्र पञ्चस्ववस्थासु दर्शनं तत्रोपवेशनादौ न सन्देह एव किञ्च, न केवलं स्मरणमात्रं किन्त्वग्रतश्चक्रायुधं ददर्श। सर्वदैव भयजनको भगवानिति तस्य न भयं निवृत्तम्, अतोन्तेऽपि सुतरां भगवान्मारयितुं प्रवृत्त इति भयजननात् तदेवरूपं प्रकटीभूतं अन्तरेवेति विमर्शः, बहिः पक्षे उत्क्रान्तिरप्यपेक्षते। यद्यपि कालरूपसायुज्यं युक्तं योधानामिव तथापि भावनाया बलिष्ठत्वात् सर्वदा साक्षात्कृतमेव रूपमवाप। तद्वस्तुतः सर्वेषामेव दुरापम् ॥३९॥

एवं तस्य भगवदिच्छया तथात्वमापन्नस्य स्वतो दोषाभावात् गुणस्य च विद्यमानत्वात् सायुज्यमुक्त्वा व्यवहारे शिष्टं कृत्यं वदन् तद्भ्रातृणां वधमाह 'तस्यानुजा' इति।

SRI SUBODHINI: Due to fear, Kamsa had a disturbed mind at all times and this "fear" made him get deeply attached to the Divine form of our Lord, carrying His discus, the conch, the mace and the lotus flower in His four Divine hands! He saw this Divine form at all times, and during each and every state of his daily life! Hence, he attained, after death, this Divine form of our Lord! The reason was, that Kamsa was always influenced by the thought of our Lord. Through this constant remembrance and "image making in the mind", he, at the end, got the real "Darsan" of our Lord Himself! By thinking of our Lord at all times, he got rid of his sorrow and attained happiness. He now forgot everything else, except the "happiness" generated by remembering the Lord — although remembrance was done through his "fear"! While eating his food, while going around for hunting, during sleep, while inhaling/exhaling, while being even unconscious — in all these 5 stages of his daily life, when our Lord's Divine "Darsan" was being experienced by Kamsa, then what is the doubt in his having the "Darsan" of our Lord, while sitting and standing too?

There is no doubt at all! In fact, not only he had the Darsan of our Lord, but before his very eyes, he was getting the "Darsan" of "the Lord carrying the discus" (Chakradhaari). In fact, our Lord always caused "fear" in the mind of Kamsa. Hence he never got over this "fear" at all! Due to this, he was afraid even during his "end", that the Lord had come to kill him only! Through this, a great "fear" arose in his mind, that the Lord had come and due to this, the Lord also showed him, the same Divine form. In his mind only, he had this thinking and this took the same external form. Though Kamsa was entitled, like any other warrior, to attain the "liberation" of "union" with the Lord, as he had the backing of the strength of constant thinking of our Lord (i.e. remembrance), he attained our Lord's Divine form, which he was always thinking of, and was also actually seeing or experiencing! In fact this sort of attaining the Divine form of the Lord, by anyone, is very difficult! This is also considered as "Rare"!

In this way, Kamsa had attained the same Divine form, due to the will and desire of our Lord. He did not have any blemish in him; in fact he was full of good qualities. Hence after describing Kamsa's liberation, the description of the death of Kamsa's brothers is being given, as per the next verse.

तस्यानुजा भ्रातरोऽष्टौ कङ्कन्यग्रोधकादयः ।

अभ्यधावन्नतिक्रुद्धा भ्रातुर्निर्वेशकारिणः ॥४०॥

VERSE 40 Meaning: "Kamsa's eight younger brothers named Kangha, Vygrodhaka and others, came there running, with intense anger, with a view to avenge the death of their brother."

श्रीसुबोधिनी : तस्य कंसस्य भ्रातरः अष्टौ भ्रातरः कङ्को न्यग्रोध

इति। सपक्षतामहत्वनिरूपणार्थं नामद्वयं निरूप्य तदादिभूता निरूपिताः। कंसे निहते भ्रातरि जीवति, भ्राता परैर्न हन्तव्य इति हते, पुनः 'जिघांसन्तं जिघांसीयादि'ति न्यायात्, भ्रातुर्निवेशनं निष्कृतिं कुर्वन्तीति अतिक्रुद्धाः सन्तः अभ्यधावन्। कपटेनाकस्मान्मारितवानित्यतिक्रोधः। एकः कथञ्चिन्मारितः वयमष्टावेकश्च मारक इति क्रुद्धबुद्धयः आभिमुख्येनैव धावनं कृतवन्तः। निर्वेशो ऋणशोधनम्। हन्यात् हतो वा भवेत् अन्यथा न निर्वेशः स्यादिति ॥४०॥ अत्रापि भ्रातैव अष्टानामनुकल्प एक एव तान् मारितवानित्याह 'तथातिरभसनि'ति।

SRI SUBODHINI: Eight brothers of Kamsa named Kangha, Vygradha and others, have been referred to. But by using the word "like" (Aadi), it is explained, that there were many others also, who had come, apart from Kamsa's brothers. Kamsa was killed when his brothers were still alive, and all of them considered this killing as inappropriate. They thought that "revenge" should be taken and they decided to repay the "debt" they owed to their brother, through avenging his death. Hence, they came there, in great anger, running quickly. They showed much anger, as they thought that Lord Krishna had killed Kamsa, through cheating in an accidental way. The "killer" is one, and they thought that they were "eight" in number! They decided to kill the Lord, as they thought that by not doing so, they will not repay the debt, which they owed to their brother Kamsa.

Here also, all the eight brothers were killed by the "brother" of our Lord, Shri Balarama. He being "single and one" killed all these eight brothers. This is described by the next verse.

तथातिरभसांस्तांस्तु संयत्तान्रोहिणीसुतः ।

अहन्परिघमुद्यम्य पशूनिव मृगाधिपः ॥४१॥

VERSE 41 Meaning: "Like a lion kills the animals, in the same way Shri Balarama, wielding His "plough" weapon, killed all these eight brothers, who had come very quickly, armed with several weapons,"

श्रीसुबोधिनी : यथा कंसः अतिवेगवान् एवं ते सर्व एव अतिशीघ्रमागतास्तान् प्रसिद्धान्। तु इति भगवन्मारणपक्षं व्यावर्त्तयति। नाप्युपेक्ष्याः यतः संयताः शस्त्रपाणयः। ननु भगवानेव मारयेत् किमिति बलेन हतास्ते तत्राह रोहिणीसुत इति। देवकीभ्रातरस्ते। अतो मातुला भगवता न हन्तव्या इति। कंसस्तु अन्येन वध नार्हतीति कथंचिद्धृतः अवमृश्यकारित्वात्। अत एव सशस्त्रान् स्वयमपि परिघप्रायं दन्तमेव गृहीत्वा अन्यद्वा तत्र विद्यमानमायुधं अर्गलामेव वा तेन अहन् मारितवान्। पशूनिवेत्यत्रापि सम्बध्यते। यथा लकुटेन पशवो हन्यन्ते तथा सर्वे मारिताः। तेषां छेदनं न भविष्यतीत्याशङ्क्य दृष्टान्तमाह मृगाधिप इवेति। सिंहो हि क्षुधितः भक्षणार्थमेव मारयतीति तथा सर्वे विशीर्णावयवाः कृता इत्यर्थः। अनायासेन मारणे सन्देहाभावे वा दृष्टान्तः ॥४१॥ एवं सभ्रातरि हते देवानामपि परमानन्दो जात इति देवविपक्षवधेन भगवतो धर्मस्थापनमेव जातमिति मातुलदोषपरिहारार्थं देवकृतं पुष्पवृष्ट्यादिकमाह 'नेदुर्दुन्दुभय' इति।

SRI SUBODHINI: Like Kamsa was very agile and dynamic, his brothers also came with great force. Shri Balarama killed all of them with His "plough" weapon. The word "Tu" (yes, indeed) has been used to denote, that it was Shri Balarama, who had killed them, and also to indicate that our Lord did not kill them. Why didn't our Lord kill them? Because our Lord is mother Devaki's son, and these eight persons were His mother's brothers, and hence they were our Lord's "uncles". Hence our Lord did not kill them by Himself! If He did not want to kill them, then He could have left them alone or spared them? For this, it is said, that these persons did not deserve to be spared, as they had all come quickly, fully armed, with

श्रीसुबोधिनी : तस्य कंसस्य भ्रातरः अष्टौ भ्रातरः येषु व्याघ्र

a view to kill our Lord and Shri Bālarāma. As Shri Balarāma is the son of mother Rohini, He killed all of them. When Shri Balarāma had killed these persons, Kamsa was also our Lord's "uncle". Then why did our Lord kill Kamsa? This is answered by our Shri Mahāprabhuji, that Kamsa cannot be killed by anyone else. With this thought in mind and due to his "crimes", our Lord killed him, by Himself. These brothers were fully armed with several weapons. Hence Shri Balarāma also took out a weapon, which was available nearby and killed them — like a lion kills the animals, Shri Balarāma also killed them. Here our Shri Mahāprabhuji gives the example of "like through a stick animals are killed" (to show the ease with which Shri Balarāma had killed them). He cites the example of the lion killing the animals. Only the hungry lion will kill, and that too only for his "food". He tears the parts of the animals. Here also, through the use of this shield, these brothers also were rendered to the same state. The example of the lion has also been given here to indicate, that the lion does not feel any difficulty in killing the animals, and also there will not be any doubt, that it is the lion only, which has killed these animals!

The celestial gods became very happy on the killing of Kamsa along with his brothers. By destroying the enemies of the celestial gods, our Lord re-established the cause of righteousness (Dharma). With a view to remove the "blemish" of killing one's own "uncles", the celestial gods showered petals of flowers on the Lord. This is being described below.

नेदुर्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः ।

पुष्पैः किरन्तस्तं प्रीताः शशंसुर्ननुतुः स्त्रियः ॥४२॥

VERSE 42 Meaning: “At that time, in the sky, the Divine instrument of Dundhubhi began to be played; the Lord’s glory in the forms of Lord Brahma, Lord Siva and others, began to shower flowers, with love and also rendered the “praise” of our Lord. the Divine damsels (Apsaras) began to dance in great joy.”

श्रीसुबोधिनी : ब्रह्मा ईश्वरश्च आदौ येषाम्, विष्णुर्भगवानेवेति द्वावेवावशिष्टाविति द्वयोर्गणना, प्रमेयप्रमाणभूतौ वा। तं भगवन्तं प्रीता सन्तः पुष्पैः किरन्तः शशंसुः। दुन्दुभीनां नादं स्वतन्त्रं तत्प्रेरणाया जातमिति कायिकं भिन्नकर्तृकमपि ब्रह्मादीनां मानसं भवति। पुष्पवृष्टिः कायिकी। शंसनं वाचनिकम्। तेषां तु स्त्रियः पुरुषधर्मैस्तुल्या अपि एकशेषेणोक्ताः भगवति स्नेहविशेषात् ननृतुः। ननु ब्रह्मणः सर्वतुल्यत्वान्महादेवस्य च कंसो भक्त इति कथं सर्वेषामनुमोदनमिति चेत् तत्राह विभूतय इति। भगवतो विभूतिप्रायाः विभूतिमान् भगवान् अतः स्वामिकृतं तेषामभिनन्द्यमेव ॥४२॥ भगवान् स्त्रीणां सुखार्थं अवतीर्ण इति कथं तेषां स्त्रीणां सुतरां मातुलानीनां वैधव्यं संपादितवानित्याशङ्क्य तासामतिदुःखं न जातं भर्तृदोषस्मरणात्, अन्यथा निर्वाहाभावात्, भगवत्यादरातिशयाच्चेति वक्तुम् तेषां स्त्रीणामुपाख्यानमाह ‘तेषां स्त्रिय’ इति।

SRI SUBODHINI: Lord Vishnu is indeed the Lord of the Universe. The remaining two are Lord Brahma and Lord Siva. These two are regarded as the “glory” of our Lord only. Alternatively these two are considered as the “Prameya” (the Lord to be sought after) and “Pramana” (the evidence and proof). Because of this reason, they have been described as “two” in number. These two are not like the other celestial deities only – but they are the parts of our Lord only. All the celestial deities became very happy, and lovingly began to shower flowers on the Lord. They also sang His “praise”. The Divine musical instrument “Nagade” began to play by itself. Lord Brahma and other celestials expressed their joy through their

bodies. The playing of “Dundhubhi” is separate, and it’s playing denotes the joy in the minds of Lord Brahma and other celestials. The reason being that “Dundhubhi” began to be played through the inspiration given to it by the “minds” of Lord Brahma and others. The showering of flowers was their service rendered through their bodies, and the “praise” sung by them represented the service rendered by them, through their words. Although the celestial ladies were equal to their celestial husbands, they, in turn, out of their intense love for our Lord, began to dance, on their own.

Lord Brahma creates everyone. Due to this, everyone is “equal” in His vision. Kamsa was a devotee of Lord Siva. Then how did Lord Siva also express joy and cheerfulness now at the death of Kamsa along with all others? If someone gets a doubt on this, the answer is given through the words used in this verse viz. “glory of our Lord only” (Vibhootayaha) i.e. all these celestial gods were only our Lord’s glorious manifestations and whatever the Lord did or desired, these glorious manifestations such as Lord Siva also followed with appreciation and approbation.

When our Lord had taken this incarnation with a view to please all the “ladies”, why did He make His very near relatives — the aunties (Maamys) suffer widowhood? Removing this doubt, it is said, that these ladies got only very ordinary and common suffering, due to two reasons. (1) Firstly, they were fully aware of the “sinful blemish” of their husbands. By remembering their blemish, their sorrow got reduced. (2) They had great love and respect for our Lord. Through these two reasons, they did not feel the sorrow very much. With a view to explain

this, their "story" is being described through the next verse.

तेषां स्त्रियो महाराज सुहृन्मरणदुःखिताः ।

तत्राभियुर्विनिघ्नन्त्यः शीर्षाण्यश्रुविलोचनाः ॥४३॥

VERSE 43 Meaning: "Oh great king! the wives of all these brothers and others having become sorrowful due to the demise of their husbands, with disheveled hair, came there, with tears flowing out of their eyes."

श्रीसुबोधिनी : मल्लादीनां कंसादिनवानां च। महाराजेति संबोधनमाश्चर्यमेतदिति ज्ञापनार्थम् प्रोत्साहनार्थं वा। लौकिकमिति कदाचित्र शृणुयात्। सुहृदां भर्तृणां मारणेन अतिदुःखिताः। अन्यायित्वेन पतितत्वात् भर्तृत्वमनुक्त्वा मित्रत्वमेवाह—'पत्नी हि सर्वस्य मित्रमि'ति श्रुतेः। मरणेनैव दुःखिताः। यदि भगवांस्तान् बन्दीकुर्यात् तदा दुःखमपि न भवेत्। अतः शीर्षाणि विनिघ्नन्त्यः तत्राभियुः। अस्त्राणि विलोचनयोर्यासाम्। अश्रूण्यन्तःकरणधर्माः, हननमिन्द्रियाणाम्, अभिगमनं कायिकम्, शोककार्यं त्रयमपि, कुलस्त्रीणां सभास्वागमनं नान्यदा ॥४३॥ आगत्य यादृक् दृष्टवत्यस्तदाह शयानानि'ति।

SRI SUBODHINI: The wives of the wrestlers, Kamsa and his brothers came there. "Oh! Great king! — this "addressing" has been used by Shri Sukadeva to express "astonishment" or to inspire "enthusiasm" — as this matter is purely "worldly" (Loukik) in nature. If the king was not eager to listen to this, then, Shri Sukadeva desired that the king should listen to this also. Hence he addressed the king in this way, to inspire interest. These ladies were seen as very sorrowful on the demise of their husbands. Here, instead of the word "Pati", the word used is "Suhruda" (good friend) — to denote that all these people, who had died now, were very bad criminals and wrongdoers. Hence they were considered as being "low

and fallen” in their character and conduct. The Vedas say that “one’s own wife is the best friend of everyone”. Hence here the husbands have been termed as “good friends”. They were very sorrowful over their death. If the Lord had them imprisoned only, they would not have got this much sorrow. They were also weeping, and all of them came there by holding their hands on their heads. Sorrow does three things i.e. when there is “sorrow” three things happen automatically. Firstly the tears, which is caused by the sorrow in the inner mind. Secondly, giving blows to the head — this is the task of the senses. Going to the place, where the death has taken place or attending the assembly to mourn the death — this is the task of the body. In fact decent family ladies of good tradition and lineage come to a general assembly of people, only at this time viz. sorrow due to death! At other times, these ladies do not visit outside.

On coming, “whatever they saw” and “how they saw” are being explained below.

शयानान्वीरशय्यायां पतोनालिङ्ग्य शोचतीः ।

विलेपुः सुस्वरं नार्यो विसृजन्त्यो मुहुः शुचः ॥४४॥

VERSE 44 Meaning: “They embraced their valorous husband’s bodies, which were lying on the platforms, expressing their sorrow, shedding copious tears continuously, and began to wail in a modulated voice.”

श्रीसुबोधिनी : वीरशय्यायामितिरणाङ्गणे, शय्यायामेव शयने स्त्रीणामधिकार इति। पतीनालिङ्ग्येति स्नेहोद्गम उक्तः। ततः शोचन्त्यो जाताः, विलेपुः सुस्वरं यतो नार्यः। अन्तःकरणपूर्वकत्वायाह मुहुः शुचो विसृजन्त्य इति। लौकिक्येषा भाषा, यथा देवक्यादयः पुत्राद्यपाये रोदनं कृतवत्यः तथा तासामपि जातमिति भगवान् भक्तकृपया तथा कृतवानिति वक्तुमेव निरूप्यते ॥४४॥ चतुर्भिर्विलापमाह ‘हा नाथे’ति।

SRI SUBODHINI: The reference made, in this verse, to the “warrior’s bed” denotes, that in the battle field, ladies are permitted to sleep and it is their right. On seeing their husbands “sleeping” the ladies got, love and affection in their minds for their husbands and due to this, they embraced them. Afterwards, they expressed their sorrow and began to wail, in a modulated voice, as they were the wives of these warriors. Their “wailing” was very natural and not artificial, as they were weeping due to the sorrow, felt by them, in their inner minds. The external sign of this internal sorrow was the copious flow of tears in their eyes continuously. This is the “worldly” language — like mother Devaki and others had wept on the destruction of their sons, in the same way, these ladies also wept bitterly. Our Lord does all these with a view to shower His grace on His devotees. This is the main purport of such an explanation.

The “wailing” of these ladies is being explained through the following 4 verses.

स्त्रिय ऊचुः—

हा नाथ प्रिय धर्मज्ञ करुणानाथवत्सल ।

त्वया हतेन निहता वयं ते सगृहप्रजाः ॥४५॥

VERSE 45 Meaning: “Oh Lord! Oh beloved! Oh righteous one! Oh compassionate one! Oh beloved of the unprotected! On your death, we are also as good as dead, along with our homes and people.”

श्रीसुबोधिनी : आदौ तान् शोचन्ति ततः पुरीं ततस्तेषां दुर्दशां तत ईश्वरापराधेन परलोकेपि न सुखमिति। प्रथममात्मानं शोचन्ति हेति। महादुःखे संबोधनानि स्वस्य धर्मादिभक्त्यन्तपञ्चपुरुषार्थसाधकत्वेन। नाथत्वात् धर्मस्तस्य सेवया सिध्यति। प्रियत्वादर्थं साधयति। धर्मज्ञत्वात् कामम्। स्त्रीणां

व्रतमनुस्मरन्ति। करुणेति तत्कृपया मोक्षोपि भवतीति। अनाथवत्सलेति दीना वयं त्वच्छरणं गता इति भक्तिरपि सिध्यति। इदानीं तु त्वया हतेन ते वयं त्वदीयाः सगृहप्रजाः निहताः, त्वया निहतेन। कयाचित्क्रियया व्याप्तो भवतु यथाकथंचिन्मरणहेतुः मारक एव भवति, शरीरेण गृहेण पुत्रैर्वा धर्मः सेत्स्यतीति पक्षो निराकृतः। यतो वयं सर्वे हता एव ॥४५॥ ननु मथुरेयं तीर्थभूता अत्र जीवता मृतेन वा मोक्षः साधनीय इति किं भर्त्रपगमे शोकः क्रियत इति चेत्तत्राह 'त्वया विरहिते'ति।

SRI SUBODHINI: At first, they mourn their death by expressing their sorrow. Afterwards the bad state of the city and the state are mentioned. Then, they say that due to displeasing the Lord, they will not get happiness in the "other" world also. In this way, they express their sorrow. The word "Oh!" (Ha) is used to express "the intense sorrow"! The word "Lord" (Natha) is used to denote that their husbands were their "masters and lords" — that through "serving" them, these ladies had fulfilled their allotted duties. The word "beloved" (Priya) denotes that their husbands were their "beloved", and due to this, they got their "purpose" fulfilled through them. The word "righteous one" denotes, that their husbands were fully aware of the tenets of righteous conduct (Dharma) and through this, they got their "desires" fulfilled. The word "compassionate" denotes, that their husbands were very "kind", through which they got their "liberation" too! The words "beloved of the unprotected" denotes, that they were pitiable and orphaned, and hence they have fully surrendered themselves. In this way, their "devotion" also is referred to. "When you are alive only, all of our 5 objectives were duly fulfilled. Now, on your demise, all these goals, ourselves, our homes and people have completely perished". Death is inevitable, and it can happen through any reason. Righteous life or performance of

one's duties can be fulfilled through one's own body, sons, or in one's home. These ladies now say, "We are all as good as dead, and how can we now practice our Dharma or duties?"

This Mathura city is a pilgrimage center being holy. Here, while living or dying, one attains "liberation". Then why are these ladies in such a state of intense sorrow? If some one asks like this, the answer is given in the following verse.

त्वया विरहिता पत्या पुरीयं पुरुषर्षभ ।

न शोभते वयमिव निवृत्तोत्सवमङ्गला ॥४६॥

VERSE 46 Meaning: "Oh! Scion among men! You are the master of this city! Without you, this city does not look illuminated! Like all of us, this city also has lost all of its auspiciousness and festivities".

श्रीसुबोधिनी : त्वया पत्या विरहिता इयं पुरी स्वयमेव न शोभते किमन्येषामुपकारं करिष्यतीति भावः। यतो निवृत्तानि उत्सवाः मङ्गलानि च यस्याम्, तस्मिन्विद्यमान एव उत्सवो मङ्गलानि च प्रवृत्तानि न तु निवृत्ते, तासां दृष्ट्या अमङ्गलमिव प्रतिभातीति। वाद्यानां निवृत्तत्वादुत्सवो निवृत्त इति तथोक्तम्। अत एव न शोभते, क्षणान्तरे शोभिष्यत इत्याशङ्क्याहुः वयमिवेति। यथा वयमतः परमशोभायुक्ता एव, तथा पुर्यपीति तासां प्रतिभा, यतः त्वया पत्या विरहिता। यद्यपि पुर्याः पतिर्भविष्यति यः कश्चित् तथापि त्यक्तो भविष्यतीति जीर्णपटमिव शोभाकरो भविष्यतीति भगवांस्तु पतिर्न भविष्यतीति तासां वचनं सत्यमेव। त्यक्तव्या च ततः परम्। तदाह हे पुरुषर्षभेति ॥४६॥ ननु स्त्रीणां भाग्ये अवैधव्ये विद्यमाने कथमेवं भवेत्, अतो भवतीनामेव दुर्भाग्यान्मृत इति किमिति विलापः क्रियत इति चेत्तत्राहुः 'अनागसामि'ति।

SRI SUBODHINI: "Without you, Oh! Master and lord, this city has lost its luster! How can it then do any benefit for others? The reason being, that this city has lost both its auspicious and festive nature.

When the husband is alive only, one is able to do auspicious deeds or celebrate festivals. In his absence, it is not possible. Everything seemed "inauspicious" in their eyes; all festivities were ended, no sooner all the musical instruments were stopped from playing. Hence everything is bleak and dismal! Will this city become alive again and attain its former beauty? On this they say, "Not at all. This city, like us, will never attain any beauty. Like after this, we will continue to remain "unilluminated and unhappy", in the same way, the city also will remain likewise! The beauty of the ladies is strengthened and caused by their husbands. In their absence, they lose all of their luster. If someone were to say, that this city is not comparable to them i.e. the "queens" - as the city can have another king on the demise of the last king - for this, they reply that, although the city can have another king, this king will not be like the previous master. They compare the "new" king to the washed old clothes, which in comparison to brand new clothes, are considered as inferior. If these women told that the "Lord also will not become the king of this city" - these words of the ladies are truthful indeed! The doubt will not arise as to where our Lord will stay, if He were not to become the king of this city? Hence, it is said by them that, in this event (i.e. if our Lord does not become the king of this city) they should all leave this city. On this, they, with sorrowful and choked feelings say, "Oh! Best among men"!

If "widowhood" was not fated for these ladies, their husbands would not have died at all. Hence it is certain that, their husbands have died only due to their bad fate and ill-luck! Then, why all of them began to weep and wail? This is answered through the next verse.

अनागसां त्वं भूतानां कृतवान्द्रोहमुल्बणम् ।

तेनेमां भो दशां नीतो भूतधुक्को लभेत शम् ॥४७॥

VERSE 47 Meaning: "All of you have caused great sorrow to sinless and innocent people, through which you have attained this fate! He who hates others and causes sorrow to them, will never get any happiness. In other words, no one attains happiness by causing sorrow and by hating others".

श्रीसुबोधिनी : निरपराधानां प्राणिनां त्वमुल्बणं पुत्रादिमारणरूपं द्रोहं कृतवान् तेनैवं दुर्मृत्युरूपां दशां नीतः। ननु धर्मोपि भूयान् कृत इति यथा धर्मफलं न जातं तथैतदपि न भवेदित्याशङ्क्य द्रोहस्य विशेषमाहुः भूतधुगिति। अत्यन्तधर्मकर्तापि भूतद्रोहं चेत्कुर्यात् तदा शं न लभेतैव सर्वं धर्मं बाधित्वा द्रोहः स्वफलमेव प्रयच्छतीति ॥४७॥ ननु राज्ञां द्रोहः स्वाभाविक एव भवतीति कथमन्यरीत्या फलमिति चेत्तत्र विशेषमाहुः 'सर्वेषामिह भूतानामि'ति।

SRI SUBODHINI: "You have caused great sorrow to many, such as killing their children and other grievous crimes. This is the main reason, that you have attained this bad state. If you were to say, that you have done many good deeds also, while causing sorrow to many, and that you should not suffer for your bad actions, as you have not received the beneficial results of your good actions, for this we would answer, that, of all bad unrighteous actions the "most worst" action is giving trouble to others and causing them sorrow. Even if someone does a lot of good work, but continues to cause sorrow to others, then he will never get happiness or joy in his life. Causing sorrow and hating people are so very powerful sins, that they are capable of subjugating even the highest of other countless good righteous deeds, and give the result of "it's own" (i.e. of bad actions only).

The kings usually cause sorrow and have "hatred" (towards their enemies). How can they award punishment, as the king, if they do not follow this? If some doubt arises like this, the same is answered through the following verse.

सर्वेषामिह भूतानामेष हि प्रभवाप्ययः ।

गोप्ता च तदवध्यायी न क्वचित्सुखमेधते ॥४८॥

VERSE 48 Meaning: "Here, this Lord Shri Krishna is the originator of every being and also their destroyer too! By hating this Lord, how can anyone, anywhere hope to attain any happiness. Never at all."

श्रीसुबोधिनी : राज्ञोपि सर्वथा सर्वभूतद्रोहे भवत्येवानिष्टम्। ततोपि तव प्रकारान्तरेण महज्जातमिति तत्फलं तथा। यतः सर्वेषामेव भूतानामेष भगवान् प्रभव उत्पत्तिस्थानमप्ययो नाशश्च। तेन मध्येपि स एव। युक्तश्चायमर्थः। यतो ब्रह्म भगवान् कारणत्वेनोक्तः, अतस्तदवध्याने भूतसाध्यं सुखमिति न क्वचिदपि सुखं भवेत्। भूतानां हि भगवान्नाराध्यः। मारकत्वाद्भयजनकश्च। गोप्ता च रक्षकः। अतस्तद्विरोधे तदात्मकमेव सर्वमिति न क्वचित्सुखम्। तस्मात्स्वदोषेणैव तवेयमवस्थेति ॥४८॥

SRI SUBODHINI: Even the king attains a bad fate, if he causes sorrow to all beings, or nurtures hatred and malice towards them. "You have done a much greater act of causing sorrow and for this, you have to certainly undergo great sorrow and bad fate. The Lord of this Universe, the originator of every being is this Lord Shri Krishna. He is also the destroyer of every being. In between also, this Lord of the universe only protects and rules over this creation. This is appropriate, as in the scriptures "Brahman" i.e. our Lord only has been described as the "cause" for this universe. Hence, by ignoring and insulting this Lord, one loses the happiness

and joy, which one gets from other beings, as the beings worship our Lord only, as He is the basis and cause for everything. Although he causes all the "destruction and fear" for everyone, He is also the protector and ruler of this entire universe. HENCE EVERYONE IS OUR LORD'S FORM ONLY, AND ANY HATRED OR CAUSING SORROW TO ANYONE OR HATING THE LORD WILL NEVER LEAD TO ANY HAPPINESS TO ANYONE, ANYWHERE, AT ANYTIME. Hence "all of you have attained this bad fate due to your own sins only."

श्रीशुक उवाच—

राजयोषित आश्वास्य भगवांल्लोकभावनः ।

यामाहुलौकिकीं संस्थां हतानां समकारयत् ॥४९॥

VERSE 49 Meaning: "Shri Sukadeva said, "The Lord and protector (ruler) of the Universe, our Lord, gave comforting solace to these wives of the king and others. He also ensured the observance of all the due ceremonies for the dead, as per the traditions of this world."

श्रीसुबोधिनी : राजयोषित इति। एवं तासां सत्यवचनं श्रुत्वा ताः आश्वास्य, भगवान् समर्थः, आश्वासनेनैव तासां परमानन्दो जात इति अलौकिकं सामर्थ्यं भगवच्छब्दादवगम्यते। लोकभावन इति। न तस्य शत्रुमित्रोदासीनत्वम्। अतः शत्रुस्त्रीणामपि कृत एव भगवतोपकारः। तासु कृपयैव परलोकक्रियां कारितवानित्याह यामाहुलौकिकीं संस्थांमिति। दाहादिरूपाम्। हतानामिति। न तासां सहगमनम्, भगवता आश्वासनस्य कृतत्वात्। यद्यपि अस्तिप्राप्ती दुष्टे तथाप्यग्रे लीलायाः कर्तव्यत्वात् नानुमरणे बुद्धिर्दत्ता। सम्यगकारयत् तथा शब्दतो नियोगं कृतवान् ॥४९॥ एवं दुष्प्रमाणं तत्रातिसंनिहितप्रतिक्रियां च कृत्वा यदर्थमेतावत्कृतं तयोः पित्रोलौकिकनिरोधं त्याजयित्वा स्वनिरोधं कृतवानित्याह 'मातरं पितरमि'ति द्वाभ्याम्।

SRI SUBODHINI: On hearing these “truthful” words of these ladies, our Lord, with great love, spoke to them, comforting words, and blessed them with courage (to bear this loss). They attained the highest bliss, through this love of our Lord, as our Lord is the Lord of the universe (Bhagavan) having in Him supernatural potency and ability. Our Lord accorded, through His mere words of comforting only, great bliss and peace to them, as He loves this entire universe, as His “own”. The Lord is hailed here as “LOKABHAVAN” – denoting that, our Lord loves both His friends and enemies alike, as He has the same “Bhava” (attitude) to both! Hence the Lord gave “courage” to the ladies, who belonged to His enemies and accorded benefits and welfare to them. Being gracious to them, the Lord ensured proper observance of all the rituals and ceremonies necessary for the “dead”. What are these “worldly” (i.e. as per the usual traditions of this world) rituals or actions? Clarifying this fully, it is stated, that, our Lord ensured that all the “rituals” (Kriya) connected with the “burning of the bodies”, till the offering of “Pinda” (food offerings), were duly observed meticulously. These ladies did not go along with the husbands (in the same pyre), as our Lord had graciously blessed them with peace, bliss and solace, by removing their sorrow. As our Lord has to continue to enact His Divine Leelas further, He did not give them the “mind” to become a “Sati” (dying with the husbands). Our Lord ensured this, through His gracious words – that the ladies understood, that they should desist from dying along with their husbands.

In this way, after killing the wicked persons and after ensuring that all the ceremonies for the dead were duly performed, our Lord, now removed the “worldly”

NIRODHA of His own father and mother, for whose sake, He had enacted all these Divine Leelas. He now ensured that His parents get NIRODHA in Him only (i.e. pure and total Bhakthi for Him only). This is described through the following 2 verses.

मातरं पितरं चैव मोचयित्वाथ बन्धनात् ।

कृष्णरामौ ववन्दाते शिरसास्पृश्य पादयोः ॥५०॥

VERSE 59 Meaning: "Our Lord, afterwards released His mother and father, from the prison. Both Shri Krishna and Shri Balarama, prostrated to their parents, by placing their heads on their feet, and worshipped them by touching their feet."

श्रीसुबोधिनी : मुख्यं दुःखं मातुरेव, अतः प्रथमं निरूपिता। यद्यपि बहव एव बद्धा उग्रसेनादयः तथापि प्रथमत एतावेव मोचितौ। चकारादेतन्निकटे सेवकाश्च। आदौ निरोधात् दूरीकृतवन्तौ। अथ बन्धनात्। प्रथमं मानसो विमोकः। द्वितीयः कायिकः। तयोर्वैलक्षण्यप्रतिपादनाय अथेति। नियोगानन्तरं वा कृतकार्यत्वेनाव्यग्रत्वाय। ततः कृष्णरामौ फलसाधनभूतौ ववन्दाते अभिवादनं कृतवन्तौ, तथैव तौ निरुद्धौ भवत इति। शिरसा पादयोरस्पृश्य सत्यलोकादुपरि तौ नीतौ। फलं च तयोर्देयम् न तु दुःखनिवृत्तिमात्रम्। यत्र पुत्रस्य सत्यलोकप्रापणं तत्र पित्रोस्ततोधिकस्थानप्रापणं युक्तमेव, आसमन्तात्स्पर्शनं तु सत्यमाक्रम्य यथा गच्छतः तथोपायं कृतवन्तौ ॥५०॥ एवमुत्कृष्टफलदानलक्षणस्वगृहनयनेन निरुद्धौ तौ अनधिकारिणौ मा भवत इति लोके ज्ञापनार्थं तयोरधिकारमाह 'देवकी वसुदेवश्चे'ति।

SRI SUBODHINI: In the verse, the word "mother" has been given first, as the greatest sorrow was experienced by her only. Although the king Ugrasena and many others were still in the prison, our Lord at first got His own parents released. Afterwards others were released. The syllable "Cha" (and) has been used to denote, that all the other intimate servants and followers were also

released. At first, our Lord blessed them with Nirodha and then released them from the “bondage”. Thus the first “release” was “mental” and the second one was “physical”. To emphasize the difference and the “special” nature of both these, the word “now” (Atha) has been given. As there was no more any difficulties to be encountered, our Lord and Shri Balarama, who are the “end results” of every type of spiritual Sadhana, now came to their parents and began to do prostrations. By doing like this, they will cause Nirodha in their parents. By putting their heads on their feet, our Lord ensured, that His parents were spiritually lifted beyond the “Satyaloka” (the abode of truth). In fact our Lord’s intention was not just to remove their sorrow only, but He wanted to confer “spiritual results and gifts” to them! Where the son attains the exalted abode of truth, as a result of his devotion and Seva to his parents, there, it is indeed very appropriate to enable his parents also to attain the highest spiritual abode and status. By touching their feet on all the four sides, our Lord and Shri Balarama ensured that their parents attained a most higher and exalted status, by crossing over even the abode of truth (Satyaloka).

In this way, after “blessing” them with the highest spiritual welfare, with a view to ensure that His parents continue to remain “deserving” of Nirodha in Him, even after escorting them to His home, although they were in Nirodha already, the Lord does His “Leela”, and the same is explained below.

देवकी वसुदेवश्च विज्ञाय जगदीश्वरौ ।

कृतसंवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥५१॥

VERSE 51 Meaning: “On realizing that their two children were indeed the Lords of this universe, both

mother Devaki and Shri Vasudeva prostrated to them. They did not embrace them, as they had doubts as to how they could embrace them, as both of them were the Lord of this Universe?"

श्रीसुबोधिनी : चकारस्तूक्तसमुच्चयार्थः। अन्यतरस्यापि गौणत्वाभावाय। कंसादिकमारणेन वैकुण्ठप्रापणेन च प्रत्यक्षतोनुभावं दृष्ट्वा जगदीश्वरावेताविति विज्ञाय कृतसंबन्धनौ कृतनमस्कारौ भगवन्तौ न सस्वजाते नालिङ्गितवन्तौ। यतः शङ्कितौ। ईश्वरे हि संबन्धिनामपि शङ्का भवत्येव। प्रपञ्चः कंसेनैव निराकृतः। आसक्तिः स्थितैव। फलं साधनं न परं कर्तव्यम्। तत्र फलं वैकुण्ठप्राप्तिः साधनं ज्ञानमिति तयोः पूर्णनिरोधो निरूपितः ॥५१॥

इति श्रीभागवतसुबोधिनीं

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

दशमस्कन्धपूर्वार्धे चतुचत्वारिंशोऽध्यायविवरणम् ॥४४॥

SRI SUBODHINI: The syllable "Cha" (and) denotes the fact, that both the brothers are same (i.e. no one is lower). By killing Kamsa and others, and after showing their power and glory through ensuring that all of them were blessed with the attainment of Sri Vaikuntam (i.e. those who were killed), both His parents were convinced that these two brothers were, indeed, the Lords of the Universe. Due to this realization, they began to do prostrations to our Lord. But they did not embrace them regarding them as their own son! This was caused due to the doubt, which they had in their mind. Even the relatives of the Lord do get doubts, when it comes to the type of relationship to be observed with the Lord of the universe Himself! Kamsa had ensured, that both Devaki and Vasudeva had destroyed their own "worldly" nature (through long years of suffering). But they were attached

to their children. The Lord desired to confer on them all the spiritual benefits. For them the “result” (Phalam) was attainment of Shri Vaikuntam, and the “way” for this attainment is “spiritual knowledge” (Jnana) only. On attaining both of these, the Lord ensured and blessed them with full NIRODHA (pure and total devotion to Him).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 44th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं-पञ्चचत्वारिंशोऽध्यायः ॥

CHAPTER 45, CANTO 10,

SRI BHĀGAVATAM.

साधारण्येन सर्वेषां द्विरूपोऽपि निरूप्यते ।

द्विचत्वारिंशे ह्यध्याये निरोधः सर्वसम्मतः ॥१॥

KĀRIKA 1 Meaning: "In this 45th chapter, in an ordinary way, the "Nirodha" between the Lord and His devotees, which is honoured and respected, is being described."

पित्रोराज्ञस्तथान्येषां स्वस्यापि च निरूप्यते ।

द्विरूपे मध्यमे रोधे यादवत्वं प्रयोजकम् ॥२॥

KĀRIKA 2 Meaning: "The Nirodha attained by His mother, father, of the king and all others, including Himself is being described. In these two types of "middle" Nirodha, the Lord's status as a "Yadava" is considered as important."

स्वस्य शब्दात्मके रोधः स्वाज्ञायां निखिलस्य च ।

देवे दैत्ये च सर्वत्र कालादिष्वपि सर्वतः ॥३॥

पूर्वाध्याये विशेषतो निरोध उक्तः पित्रोः, स चालौकिकः, लौकिकोऽपि कर्तव्य इति तयोर्बोधनेन तमाह 'पितरावि'ति एकादशभिः।

KĀRIKA 3 Meaning: “Our Lord’s own Nirodha takes place in His divine aspect of the “sound”, (Sabda) and in “this Nirodha of the sound”, everyone else attain Nirodha. This Nirodha is explained, as being established in all the celestials, demons and on the factor of “time” (Kaala) also.”

In the previous chapter, the special Nirodha attained by His mother and father has been mentioned. This Nirodha is considered as of the “worldly” nature. Even this type of Nirodha, the Lord thought, should occur within them, only through proper understanding, and this is explained by Shri Sukadeva, through the next 11 verses.

श्रीशुक उवाच—

पितरावुपलब्धार्थौ विदित्वा पुरुषोत्तमः ।

माभूदिति निजां मायां ततान जनमोहिनीम् ॥१॥

VERSE 1 Meaning: “Shri Sukadeva began to tell, that our Lord Shri Krishna realized that “My mother and father have clearly understood about My Divine nature and form” (i.e. they have got the “Jnana” (spiritual knowledge)). The Lord thought that, “this Jnana should not continue to remain now”. Hence our Lord caused His web of “Maya” (illusion), which engulfs everyone, to envelop His parents also.”

श्रीसुबोधिनी : मध्यमत्वाद्गुणैर्ज्ञानभक्तिभ्यां चेति। अन्यथा पूर्वस्मादपकर्षः स्यात्, लौकिको निरोधः अलौकिके बाधे विद्यमाने न भविष्यतीति तदाच्छादनार्थं मायां विस्तारितवानित्याह। उपलब्धार्थौ पितरौ विदित्वा, उपलब्धार्थता मा भवत्विति जनमोहिनीं निजां मायां ततान। प्रयच्छत्येव सर्वं निरोधे, किं बहुना व्यापिवैकुण्ठमपि दत्तवान्। तथापि वेशेन क्रीडतीति ज्ञानं न लीलौपयिकम्, अतो बाधकत्वात् सा मा भवत्विति मायाच्छादनम्। ननु को दोषः स्यात्तत्राह पुरुषोत्तम इति। मूलभूतः, यदि

कश्चिदंशः समागच्छेत् तस्य लोके समागतस्य ज्ञानं नात्यन्तं लज्जाकरम्, महतस्तु मूलभूतस्य भवत्येव। तत्फलं च भविष्यत्येव। तत्फलं च भक्तिः, परमानन्दस्य तुल्यत्वात्। ननु मायया मोहे ततोऽप्यपकर्षो भवेत्तत्राह निजामिति। सा हि स्वकीया यथा युक्तमेव कार्यं करिष्यतीति। ननु भगवदतिक्रमे दोषः स्यात्, ततोनिष्ठसाधकत्वं मायाया इत्याशङ्क्याह जनानेव मोहयति न तु भगवदीयान्। जनेषु च मोहयति न तु भगवति, अत्र हेतुर्वा स्वेति। तस्याः कार्यनिदर्शनार्थं जनमोहिनीत्वमुक्तम्। ॥१॥ ततः अलौकिकमुपायं विधाय लोकन्यायेन सापराधावेताविति एकस्मिन्कृते वसुदेवो दुःखं प्राप्नोतीती नालिङ्गनं कृतवानिति प्रतीतिमुत्पाद्य तद्दोषपरिहारार्थं तादृशानि वचनानि आह 'उवाचे'ति।

SRI SUBODHINI: This Nirodha is of the "middle" order only (i.e. not the highest, or the lowest). Hence this Nirodha has been achieved by them through their virtues, Jnana and devotion. If this has not happened in this way, neither His parents, nor the Nirodha attained by them would not have been honoured or accepted. The "supernatural" Nirodha prevents "worldliness" to flourish. Till this remains, the "worldly" Nirodha will not take place. Hence with a view to make this "supernatural" Nirodha to disappear, our Lord spun His own web of "Maya" or illusory power. The Lord thought thus, "My mother and father have got full knowledge about My Divinity and of My Divine self. This "Jnana" has caused in them "supernatural" Nirodha (i.e. highest Nirodha). If this Nirodha is removed by My own "Maya", then they will come down to the worldly Nirodha. Of course, our Lord blesses the devotee with "everything" when the devotee attains Nirodha in Him. Especially He blesses the devotee with the all-pervasive Shri Vaikuntam also. Even with all this, our Lord enacts His Divine Leelas with His "human" form! This "Jnana", our Lord thought, is not conducive for the enactment of His Divine Leelas (especially when the Lord

Himself has taken the human form). Hence the Lord thinking that this “Jnana” will affect in the enactment of His Divine Leelas, decided to make this “Jnana” “covered or disappeared” through His Māya power. Is there anything wrong in understanding like this? Answering this our Shri Mahaprabhuji says that OUR LORD IS THE ROOT CAUSE AND BASIS OF THIS UNIVERSE AS SRI PURUSHOTTAMA. If the Lord had manifested only as a “part” (Amsa) of His real Divine form, and this fact becomes known in this world, then the Lord will not get any “bashfulness”, while dealing with the people (as He is known as part of the Divine already). But when someone has already known, that our Lord indeed was “Shri Purushottama” only, then the Lord can feel “bashfulness”, in dealing with those, who have this knowledge (here the reference is the reluctance of mother Devaki and Shri Vasudeva to treat the Lord as a “human child”. The Lord felt “bashful” because He really wanted them to treat Him as their son only; otherwise it will lead to a definite result of pure devotion which is equivalent to the highest bliss (Paramaananda). Our Lord, did not desire this as He wanted to be treated as a “human” boy and not as “SRI PURUSHOTAM”!

Will the experience of His parents be less, because of the “infatuation” created by our Lord’s “Māyik” power? Answering this, our Shri Mahaprabhuji says, “Not at all”. Why? The “Māya” of our Lord will do that action only, which is as per the will and desire of our Lord, and as appropriate.

It is a blemish to disobey the will and desire of our Lord. In this event, the “Māyik” power will lead to sorrow only. Answering this, it is said that this “Māyik” power of our Lord will never disobey our Lord’s will and

desire. But this power creates “infatuation” in the minds of ordinary people. For the devotees of our Lord, who “belong” to our Lord (Bhagawadiya), this Māya power of our Lord would not inspire “infatuation”. Due to this, the devotees, who belong to our Lord will never get “infatuated” and will continue with pure and total Bhakthi to our Lord (Nirodha).

Afterwards, although the Lord ensured, that He had no “blemish”, through “supernatural” ways, from the point of view of the laws of this world, He considered Himself as full of “blemish” from a “human” angle! With a view to show this, our Lord says, that as He was full of “blemish”, Shri Vasudeva had to undergo so much of this sorrow, and that is why, Shri Vasudeva did not embrace our Lord. The Lord created such an impression in their mind, and with a view to remove this “blemish”, the Lord began to speak, as per the following verse.

उवाच पितरावेत्य साग्रजः सात्वतर्षभः ।

प्रश्रयावनतः प्रीणन्नम्ब तातेति सादरम् ॥२॥

VERSE 2 Meaning: “Our Lord Shri Krishna, along with His elder brother Shri Balarama, came near to His parents, and with deep humility and respect, making them happy and cheerful, addressed them, “Oh mother! Oh father!”

श्रीसुबोधिनी : नमस्कारं परित्यज्य एत्य निकटे समागत्य, बलभद्रस्तथा वक्तुं न जानातीति तस्यापि दोषः परिहर्तव्य इति तत्सहितः, **सात्वतानामृषभः** स्वामी भगवद्भक्तानां शिक्षकः सन्मर्यादां शिक्षयन्। **प्रश्रयेण** विनयेन नम्रो बाल इव **प्रीणन्** प्रीतिमुत्पादयन् आदरपूर्वकं **अम्ब** तातेति संबोधनमुवाच। लज्जा सापराधत्वं च लोकदृष्टौ संभवतः। तत्र प्रथमं लज्जा निवारणीया, पुत्रः स्वात्मैवेति न तेन कृते मोचने लज्जा भवति। अतः पुत्रत्वं ज्ञापयन् **अम्ब** तातेति संबोधनं कृतवान्, उपचारव्यावृत्त्यर्थं सादरम्, कपट

एवोपचारप्रयोगः। तथापि तद्दृढये पूर्वस्मृतिनाशेऽपि विपरीता बुद्धिः कथमुत्पद्येत
तत्राह प्रीणन्निति। यथा प्रीतिर्भवति तथा मुखचेष्टां कुर्वन्, अवगणनया
पुत्रत्वेऽपि संबोधिते प्रीतिर्नोत्पद्यत इति विनयप्रकाशनम् ॥२॥ एवं लज्जां
दूरीकृत्य अपराधनिराकरणेनास्माभिरपराधः कृत इति वक्तुं तत्साधनाय
तयोरपेक्षितत्वं ज्ञापयति 'नास्मत्त' इति।

SRI SUBODHINI: Our Lord came near to His parents quickly, without going through the formality of a "prostration". He did not come alone, as He brought His elder brother Shri Balarama also. Shri Balarama did not know, as to how to address His parents. Our Lord wanted Shri Balarama to overcome this, and that is why, the Lord had brought him along also. OUR LORD IS THE PROTECTOR AND SWAMI OF THE DEVOTEES AND THEIR GURU (TEACHER) ALSO. Hence the Lord has to teach this world, about the correct way of giving respect to others. Like a small boy would inspire love and joy, in the minds of his elders!, in the same way, with respect and joy, our Lord addressed His parents "Oh! Mother! Oh! Father! Bashfulness and feeling of guilt are usually seen in this world, in one's behavior and also in the way, one's behavior is seen by others. It is, therefore necessary to overcome one's "bashfulness". A son is the "Aatma" of the father only and if he removes the bondage, then the parents should not feel bashful. Our Lord Shri Krishna was very eager to exhibit His "role" as the "son" of mother Devaki and Shri Vasudeva. Hence with great humility, respect and love, our Lord had addressed them as "Oh mother! Oh father! I am your son." Our Lord had not addressed them, in this way, just to make a show! To prove this, Shri Sukadeva has said in this verse, that the Lord spoke with great "respect and humility". This sort of love, respect and humility made His parents forget all

the sufferings of the past (nay, all their "bad memories were destroyed) and gave rise to immense love for the Lord, in their hearts. Our Lord also made proper and appropriate facial gestures, which made His parents very happy too.

In this way, removing the feelings of guilt and giving up bashfulness, our Lord began to tell, "We have indeed done wrong acts. We are guilty, as we did not do what was expected of us". This is being described through the following verse.

श्रीकृष्ण उवाच—

नास्मत्तो युवयोस्तात नित्योत्कण्ठितयोरपि ।

बाल्यपौगण्डकैशोराः पुत्राभ्यामभवन्वचित् ॥३॥

VERSE 3 Meaning: "Our Lord Shri Krishna said, "Oh father! Both of you were always very eager to enjoy our living with you. But our childhood, boyhood and the present new youthful stage have gone away quickly. Thus, both of you never got any service rendered through us for all these years!"

श्रीसुबोधिनी : नित्योत्कण्ठितयोरपि, सर्वदा पुत्रयोर्बाल्यपौगण्ड-कैशोरा द्रष्टव्या इति आकांक्षा, बाल्यावयो मुद इति संतोषे हि सर्वस्याकांक्षा भवति। पुत्राभ्यामिति पञ्चमी; आवाभ्यां (पुत्राभ्यां) हेतुभूताभ्याम्, आवयोः संबन्धिनः बाल्यादयः, अन्येषां च कीर्तिवत्प्रभृतीनां न जाताः, भगवानुत्पत्स्यत इति श्रवणाण्णोकोपद्रव इति स्वस्यैव निमित्ततता स्वस्यापि बाल्याद्यदर्शने, अक्लिष्टकर्मत्वाय स्वयमेवोक्तवान् मां गोकुले नयेति। अतः स्वयमेव निमित्तम्, समर्थानुपेक्षां कृतवन्तावित्यपि, स्वधर्मपरिपालनं हि गोप्यता। अक्लिष्टकर्मता (वा) स्वस्यैव रक्षणीया, पित्रोस्तु बाधिकैव, अतः स्वनिमित्तमेव बाल्यादीनामननुभवः ॥३॥ यद्यपि भवतां सुखाभावः तथाप्यस्माकं भूयान् क्लेशो भवतामल्प इति निरूपयति 'न लब्ध' इति।

SRI SUBODHINI: “Both of you had this daily desire and eagerness to get the bliss and joy of being with your sons, and also closely be connected with our childhood, boyhood and the present new youthful stages, as all these stages give immense bliss and joy to one’s parents. Every parent nurtures this desire to enjoy this bliss and joy. In this verse, the words “sons” have been used to denote that “not only you both have not been able to get any joy or bliss through us, but you were denied this joy through your earlier sons viz. Kirtiman and others also. The reason for this agony and suffering is “Me” only as it was foretold, that in your family, the incarnation of the Lord (i.e. Myself) will occur. On listening to this prophesy, Kamsa began to perpetrate the various atrocities on everyone. Your son, Kirtiman gave you joy and bliss upto 5 years of his age. But , I was not able to give you any joy at all, even during My childhood! Nay, you both could not even see Me, when I was a child! All these difficulties for you is caused by Me only! Although I have the capacity to get everything done, very easily and without any effort, I did not use this power. I just told you, “Please take Me to Gokulam”. Due to this, you both were denied the joy of my childhood care and love. Hence I am responsible for your sorrow.”

The Lord’s power and capacity to get “everything done so easily” (AKLISHTAKARMA) is used by Him, always, in a very “secretive way” (i.e. hidden). The Lord protects this power, and uses it for His sake only, and of course, this “non-use” affected His parents. The Lord, for His own sake only (for the fulfillment of His Divine role and purpose) has made His parents not get the experience of His childhood, boyhood etc. It was His will and desire.

Our Lord began to tell that, His parents did not get any joy from Him and His brother, and through this they had definitely endured much sorrow. But this "sorrow" is "small", when compared to the "sorrow", which the Lord had felt due to this separation. How and why did this greater "sorrow" occur? This is explained through the next verse.

न लब्धो दैवहतयोर्वासो नौ भवदन्तिके ।

यां बालाः पितृगेहस्था विन्दन्ते लालिता मुदम् ॥४॥ .

VERSE 4 Meaning: "We, the unlucky and unfortunate brothers could not even remain near to you. By living with the parents in one's own house, we would have enjoyed your pampering and it's joy. We have been deprived of this also."

श्रीसुबोधिनी : दैवहतयोः दैवं हतं याभ्याम्। अर्थाद्भवदीयम्, ब्रह्मणो हि नादृष्टम्, दैवप्रेरितयोर्वा, तथाप्यन्यथाप्रत्यायकः शब्दः मोहिकया मायया जनित इति न भगवद्वाक्ये बाधितार्थत्वं विरोधः। परोक्षता तु व्याख्यातैव, लौकिकीयं भाषा। अतो भगवान् गोप्य एव सर्वथा विज्ञैरपीति फलिष्यति, भगवतापि बाल्यत्वमाविष्कृतमिति, तद्यादृशं लोके प्रशस्तं भवति तादृशं प्रकटीकर्तव्यम्। इदं त्वस्मिन्नंशे विकलमिति श्रुत्या यथार्थतापि भवति। आत्मत्वेन तद्धर्माः परिगृहीता इति ऐक्यनिरूपणमपि न दोषाय। स्वबाल्यस्य लोकप्रसिद्धत्वात् कथं विकलतेत्याशङ्क्याह यां बाला इति। लोकानां संतोषहेतुर्बाल्यं यद्यप्यस्मदीयं तथाप्यस्मत्संतोषहेतुर्न भवति, नन्दादिषु तथा हृदयं न प्रकटीकृतमिति सहजो धर्मस्तेषु नोत्पन्नः। कृत्रिमो हि न सुखदायी, अन्यथा बन्धनं न कुर्यात्, भारे वा भूमौ न स्थापयेत्। तस्मात्सुष्ठूक्तं पितृगेहस्था एवं बालाः पितृभ्यां लालिताः मुदं विन्दन्त इति। मुदमित्येकवचनं सर्वेषां बालानां तुल्यत्वाय। नान्ये उत्कर्षहेतवो धर्माः, स्थिता अप्यप्रयोजका इति निरूपितम् ॥४॥ उपेक्षाशङ्का तु न कर्तव्यैव, लोकतः स्वार्थमेवापेक्षितत्वात्। वेदे तु तस्य बाधकत्वात्तदाह सर्वार्थसम्भव इति।

SRI SUBODHINI: “We both have been visited by ill-luck and misfortune — as if, the Lord has punished us”. The purport is that, “We both became the obstacle in the way of you both getting the happiness of showing your affection to us, as we are both unfortunate and unlucky! This has happened definitely due to the will of the Lord only. The Lord has used these words only with a view to put His web of illusion (Māya). We should not misunderstand these words of our Lord as “meaningless” or “negative” in nature. This language used by our Lord is “secretive” and “worldly” in substance. Hence, wise people always keep our Lord as “hidden”, as our Lord gives the results and benefits, usually, in a secret way only by Himself becoming the “result or effect”.

Our Lord, indeed, has exhibited in Himself the beauty and joy of His childhood, which is very famous and praise worthy. But this “childhood” Leela of our Lord is quite extraordinary and very specially different — this is as per the statement made in the Vedas. The purport of this Vedic saying is, that in our Lord, there is no “childhood”, as we usually see in this world. The reason being that our Lord has taken on this “childhood” only through His Divine “Aatma” nature or quality. Due to this the “childhood form” of our Lord is also the same as His Divine Aatma (self). This is the correct way of understanding the “oneness” of both of these “forms” and there is no blemish in this understanding.

In this universe, our Lord had made His childhood, very famous. Why then there is a special difference in this? answering this, our Shri Mahaprabhuji says that THE LORD’S CHILDHOOD CAUSED THE RISE OF HAPPINESS AND JOY FOR THE ENTIRE UNIVERSE I.E. THE UNIVERSE ATTAINS GREAT BLISS

THROUGH OUR LORD'S "CHILDHOOD"! But the Lord felt, that He did not get the same "bliss" through His own childhood at Gokulam. Nandagopa and others did not show in their hearts the highest love and "Bhāva" for our Lord. Artificial love never leads to the highest bliss. If there was natural truthful love in Gokulam, "Mother Yasodha would not have tied me up with the mortar; nor she would have put me down, just because I began to weigh more, when I was seated on her lap! Hence, it is truthful and beautiful to say, that only by remaining in one's own parental home, the child will get truthful and real bliss, through the loving pampering of one's own parents! The word "Muda" (happiness) has been used, in the singular sense to emphasize, that usually all children living with one's own parents get this pampering and love in the same way! There is no other stage in life, which is higher and sweeter than one's childhood, and if it is there, then there is no use for that!

We should not doubt, that willfully the Lord did not fulfill His duty to do "Seva" to his parents. In this world everyone does what is necessary for themselves only (i.e. selfish), and wherever there is the fulfillment of one's own desired objects, there, there is no willful ignoring or giving up either. In fact, such "ignoring" will be against the scriptures too. This is being described below.

सर्वार्थसम्भवो देहो जनितः पोषितो यतः ।

न तयोर्याति निर्वेशं पित्रोर्मर्त्यः शतायुषा ॥५॥

VERSE 5 Meaning: "This body has been got and looked after by one's parents, and through this body only one can attain the 4 main goals of one's life! Even if service is done for one hundred years to one's parents, this debt to one's parents can never be repaid fully."

श्रीसुबोधिनी : सर्वे अर्था धर्मादयः अस्मिन्नेव मानुषशरीरे संभवन्ति। तथा लीला अपि। सामान्योक्तेः नात्यन्तं भगवत्परता हि वक्तव्या। **जनितः** पित्रा, **पोषितो** मात्रा, आवश्यकपोषितो हि तयैव भवति। **अथवा।** उभाभ्यां **जनितः पोषितश्च** भवति यथोपयोगम्, **यतो** याभ्यां यस्माद्वा **तयोर्निर्वेशं** निष्कृतिं प्रत्युपकारं शतायुषापि न याति। **मर्त्यं** इति। मरणधर्मा। स हि कालेनोपद्रुतः स्वयमेवासमर्थः जीवनेऽपि तयोः कमुपकारं करिष्यति। अथवा। नायमनृणः, यतो मर्त्यो म्रियते, नहि दोषाभावे म्रियते, वर्षाणां शतेनाप्यानृण्यं न भवतीति। पूर्णमायुर्भुक्त्वापि म्रियते। अन्यथा अग्रेऽपि जीवेत्। पापेन हि दुःखमेव अन्यथा अग्रेऽपि जीवेत्। पापेन हि दुःखमेव, अन्यथा पुण्यपापोपभोगः सर्वत्रैव नियत इति। एतच्छरीरत्याजनेन पुण्यपापयोः क उपकारः स्यात् आनृण्ये तु तावत्कालं प्रतीक्ष्य तदधिकारिणः स्वसन्तानात् दूरीकुर्वन्ति, तस्मान्मर्त्यता युक्ता भवति। **शतायुषेति** परमावधिः, कालस्य शतावृत्तावप्यनुपयोगे अग्रे नोपयोग एवेति तन्निवृत्तिः। तत्रत्यानां देवानां पूर्वमेवाकाङ्क्षानिवृत्तौ शीघ्रं मरणम्, अन्यथा तु ततोप्यधिकं जीवनमिति शतसंख्या उपलक्षिका ॥५॥ तत्र विशेषमाह **यस्तयोरान्तमज** इति।

SRI SUBODHINI: The 4 main goals of life, such as “Dharma” and others can be attained only in a human life. Here the Leelas pertaining to our Lord are also explained like other ordinary subjects, as there is no necessity for a detailed description. The father originates and the mother protects the child. Only the mother fulfils the very many special tasks relating to the protection and growth of the child. This child will never be able to repay the debt caused by this act of “giving birth and rearing” by his parents, even if he serves them for the whole of his life viz. 100 years! The reason being, that everyone has to die after all! He is under the thralldom of time (Kaala). How can he repay with his “life”, when he himself is under the control and spell of death? Hence, one can never ever get out of this debt, which one owes to one’s

parents. No one dies without a "blemish". Even after rendering 100 years of service, this debt cannot be repaid. Usually a Jiva dies after enjoying throughout his life, and if "death" was not there, he will only desire to enjoy and live more! Sin leads to the experience of sorrow. After giving up the body, how can one's good or bad deeds be useful? (To one's parents). On this aspect of redemption from this "parental debt" it is said, that the one, who is entitled to get redemption from his debt, waits for that opportune moment, when this "debt" is taken back or accepted! The limit for one's life is 100 years. The Divine factor of "time" (Kaala) comes every year and sees as to whether a particular "Jiva" has fulfilled his duties properly or not? When this factor of "time" sees that 100 years are over and the "Jiva" has not fulfilled his duties, then this "time" takes him away, through "death". The remaining "debt" is collected from the children of the deceased! One dies earlier, when the deities presiding over one's life are satisfied with the fulfillment, of their expectations/ desires. If their desires are not fulfilled then some may live beyond 100 years also. But 100 years is told to be the maximum age for the many.

This subject is described further through the following verse.

यस्तयोरात्मजः कल्प आत्मना च धनेन च ।

वृत्तिं न दद्यात्तं प्रेत्य स्वमांसं खादयन्ति हि ॥६॥

VERSE 6 Meaning: "The son, although capable, who does not render service to one's mother and father, through his body and wealth, by way of protecting and providing security for them, on his death, he is fed with his own flesh, in the other world."

श्रीसुबोधिनी : तयोः पित्रोः शरीराज्जातः न करोत्येव तयोर्निष्कृतिं बुद्धिपूर्वकम्, तिष्ठत्वन्यत् यो वृत्तिं जीविकां न दद्यात् तं प्रेत्य परलोके मृत्वा स्थितं प्रकर्षेण एत्यागत्य वा स्वमांसं तस्यैव मांसं खादयन्ति। युक्तश्चायमर्थः। तदुद्भवेन शरीरेणोत्पादितं तदीयमेव भवति, यथा दासकृतं स्वक्षेत्रोद्भव वा, तच्चेत् स्वार्थमेव नियोगं कुर्यात् शरीरं पोषयेत् परलोकं वा साधयेत् तदा अविशेषात् शरीरेणापि तदुद्भवेन तत्साधयतु मुख्यत्वाच्च। तस्मादयमेव दण्डो विहितः। निष्कृतिश्च भवति। तदीयमनेन भक्षितमिति परस्वभक्षक एव भवेत्, ननु तेन किञ्चित् कुर्यात् अतो देवास्तदुपकारार्थं वृद्ध्यभावाय निष्कृतिश्च संभावना नास्तीति तन्मांसमेव तं खादयन्ति। यो हि वृत्तिमेव न ददाति स किमन्यत्करिष्यतीति ॥६॥ एवं सामान्यविशेषप्रकारेण पितृविषयकं दैविकबाधकमुक्त्वा प्रसङ्गात्सामान्यस्तेषां पोषणाभावे जन्मैव निष्फलमिति मृत एवेति मृतवत् तादृश उपेक्षणीय एव स्वस्य जन्मवैयर्थ्यभयात् बुद्धिमांश्च नोपेक्षां करिष्यतीति, अपालने जन्मवैफल्यमाह 'मातरं पितरमि'ति।

SRI SUBODHINI: The son is born from the body of his mother and father. Even if he does not repay this "debt" in a very special way, he should at least look after their welfare. If he does not do even this, he will be punished after his death by making him eat his own flesh in the other world. This sort of statement made here is appropriate indeed. Like the material earned by one's own servant or the grains grown in one's own fields belong to oneself only (i.e. one can rightfully enjoy them), in the same way, as the body of the son has been originated by one's parents, this "body" is of the mother and father only, and only the parents have total rights over the money, materials and others earned by this son. If this son does not use this right in the proper way, in the other world, he will be punished in the way described. His impropriety will consist of not providing for one's parents and enjoying life for himself only, and in this way he provides for his future sorrow, in the other world. He

becomes so selfish and in this way, he forgets the benefits, which his parents have given him. In reality, the body of the son belongs to his parents only, and he should do everything to look after them. When he enjoyed the materials, by himself, he is deemed to have "eaten others' wealth" (i.e. what is rightfully belonging to his parents). This "ungrateful" son is punished by the celestial gods by not allowing his body to grow. As the "debt" to the parents has to be repaid, he is forced to eat his own flesh. Our Shri Mahaprabhuji says, "He who is not able to give shelter, food and clothing to his own father and mother, what else is he capable of doing?"

In this way, through the above verses, after explaining the obstacles and difficulties, of both the ordinary and special nature, caused by the celestials in the case of those pertaining to one's parents, it is now told that he, who does not provide or protect his parents, his birth is "useless and a waste" and due to this, he is as good as "dead" while living. In fact, he should give up such a body, as it is a sheer waste to have such a useless body! But a wise person, understanding the gravity of the situation, acts forthwith, and with a view to overcome the obstacles caused by his ingratitude towards his parent, (which would invite punishment from the celestials), he changes his attitude, reforms himself and begins to render service to his mother and father. But those sons, who do not do this, are being described through the next verse.

मातरं पितरं वृद्धं भार्या साध्वीं सुतं शिशुम् ।

गुरुं विप्रं प्रपन्नं च कल्पोऽबिभ्रच्छ्वसन्मृतः ॥७॥

VERSE 7 Meaning: "Old father, mother, chaste wife, young boy (not yet initiated through the sacred thread ceremony), a Purohit, a Brahmin and the one who

has come taking refuge — if someone, who is capable enough to provide and protect all these persons, does not protect them, then he should be considered and treated as a “dead” person only, while being alive.”

श्रीसुबोधिनी : पितृविशेषणं वृद्धमिति। अन्यथा स एव समर्थः। माता त्वग्रिमविशेषणरहितापि पोषणीया। साध्वीति भार्या विशेषणम्। शिशुमिति सुतस्य, अनुपनीतम्, पश्चाद्भिक्षादिना स्वयमेव स्ववृत्तिं सम्पादयिष्यति। गुरुं विप्रं पुरोहितमिति यावत्। अयं धर्मः क्षत्रियाणाम्, तथैव प्रपन्नं च शरणागतम्। पृथगुपदेशात् शरणासाहचर्याच्च विप्रपद उभयत्र सम्बध्यते। कल्पः अबिभ्रत् श्वसन्नेव मृतो भवति। श्वासमात्रं तस्य परं न तु जीवनोपायोन्यः कश्चन ॥७॥ अतो दोषत्रयेण स्वस्यैवायमपराधः तेन चाकार्यम्। न तु भवतां काचित्क्षरिति निरूपयति ‘तन्नावकल्पयोरिति’।

SRI SUBODHINI: The reference to the “old” father is made in the verse to indicate, that if the father was not old, then he would have looked after himself, being not dependent on the son! But when one’s father becomes old, incapable and unable to earn, then the son should protect his father, and in this way, one’s mother should always be well looked after. A “chaste” wife should always be protected (and not an “unchaste” woman). A son who is not yet initiated through the “sacred thread ceremony” should also be protected. After this initiation, this boy can manage himself by “begging for his food” (Bhiksha). The Brahmin, who is one’s own Purohit (who conducts one’s religious ceremonies) should also be protected. This is the duty of the warrior class. In this way, the protection of those, who have surrendered and taken refuge in oneself should also be done, especially by the warrior class. If a Brahmin is a “Purohit”, or has come to take refuge with oneself, even then, his protection is the duty of the warrior class. In fact the “protection and provision”

referred to above, of all types of persons has to be done by each and everyone. But, if someone, who has the capacity and wealth to do this duty, does not perform this "scripturally ordained" duty, then he is considered as a person, who is as good as "dead" while being alive! — as he is just inhaling/exhaling the air only, and does not discharge his own duties. Hence he is considered as a "dead body" only, while living!

"All these three "blemish" have occurred due to My "blemish and mistake only, through which we, both, were not able to perform our duties. Through this, we only have suffered and fallen, but not you both!" This is being explained through the next verse.

तन्नावकल्पयोः कंसान्नित्यमुद्विग्नचेतसोः ।

मोघमेते व्यतिक्रान्ता दिवसा वामनर्चतोः ॥८॥

VERSE 8 Meaning: "We were incapable (of rendering service), as we were only "boys", and Kamsa was also daily troubling us! Hence we have wasted all these days, without being able to do any service to you."

श्रीसुबोधिनी : तत् तस्मात्कारणात् बाधकज्ञानस्य विद्यमानत्वात्। नौ आवयोरकल्पयोरेव बाधकान्तराभावात् एते दिवसाः मोघं व्यतिक्रान्ताः पुरुषार्थसाधका न जाताः। तत्र हेतुः वामनर्चतोरिति। युवचोरर्चामकुर्वतोः। असामर्थ्यं लोकरीत्या। देशान्तरे स्थितः असमर्थो भवत्येव, बालकत्वाच्च। यद्यपि लीलयैवार्चा भवति तथापि कंसान्नित्यमुद्वेग इति न तत्संपन्नमित्याह कंसादिति। स हि नित्यं पूतनादिदैत्यान्प्रेषयति ततोद्वेगः सर्वदैव। वस्तुतस्तु युवयोर्निमित्तम्, स हि कदा वा भवत्स्वरूपं ज्ञात्वा उपद्रवं कारयिष्यतीति। अत एवान्ते तथैव जातम्। अत एवैते दिवसा भवदुपयोगाभावात् मोघा जाताः। वां युवामनर्चतो नमस्कारादिना महत्वात् पूजादिना च ॥८॥ ननु सामर्थ्यस्य विद्यमानत्वात् तदैव समागत्य कथं कंसो न हत इति चेत्तत्राह 'तत् क्षन्तुमर्हथ' इति।

SRI SUBODHINI: Due to this reason, we were ignorant about the necessity of the knowledge of serving you, and due to this, we were incapable of rendering the same. No one else was responsible for this. Hence all these days have gone by, fully wasted, without our “service” to you. We could not attain any of the main goals of our lives! How were they wasted? Answering this, the Lord says that, He could not perform the service to His own parents, hence these days were “wasted”. He further told, that they were living elsewhere, and being just “boys”, were incapable of rendering this service. The Lord had told this reason from the point of view of the “world” only — as He is always fully capable, being omnipotent! In fact, He could have performed this “service” as an act of His Divine Leela only. But due to Kamsa, the Lord and others had always been mentally worried and anxious. Due to this also, He could not render due service. Kamsa used to send demoness Putana and other demons from time to time to Vraja. This constant attacks made “peace of mind” impossible for all the persons in Vraja, as fear and anxiety were always in the mind. Of course the Lord meant by “anxiety and fear”, not the fear generated by the demons sent by Kamsa, but the “fear and anxiety” caused for the safety and security of His own parents at Mathura. “We were really anxious, as to when we will have your “Darsan”, and render our service to you both. Although we had this anxiety, I did not come to Mathura, as Kamsa is bound to give you both more trouble, when he comes to know about Myself and My relationship with you. Hence I stayed back at Vraja. But in the end, what was expected has happened. Kamsa sent Akrura and tried to create trouble at the place of My Divine Leelas. For so many

days, without coming here, I have stayed at Vraja and I consider all these days as a "waste", as I could not render my "Seva" to you. You both are exalted, My parents, worthy of being worshipped. Yet I could not render any worship or Seva to you!"

"When you had all the capacity, you could have come here, on your own, kill Kamsa and then render service to us. Why did you not do this?" If the Lord were to be told like this, then the answer is given, through the following verse.

तत्क्षन्तुमर्हथस्तात मातर्नौ परतन्त्रयोः ।

अकुर्वतोर्वा शुश्रूषां क्लिष्टयोर्दुर्हदा भृशम् ॥९॥

VERSE 9 Meaning: "Oh father! Oh mother! We both were under the control of another and were also unhappy through the actions of the cruel Kamsa. Due to this, we were not able to render service to you both. Even then, please forgive us for this insolence on our part."

श्रीसुबोधिनी : सत्यमपराधोऽस्ति परमर्धम्। स्वयमेकाकिना अलौकिकेन प्रकारेण समागत्य हन्तुमुचितो भवति। तथा सति अवतारवैयर्थ्यं हन्तुं च न शक्यते। अलौकिकात्तस्य वधो वरान्निषिद्ध इति। तथापीश्वरत्वात् पित्रोरनुरोधेन मारणीयो भवेत् तत्र कृतमित्यपराधः क्षन्तव्यः। क्षमायां तात मातरिति। मातृत्वं पितृत्वं च प्रयोजकम्। नौ आवयोरिति। उभयोरयं दोषः समानः। किञ्च। नैकान्ततोस्मद्दोषः यतः परतन्त्रावावां नन्दाधीनौ। तथा हि बुद्धिरुत्पादिता। तस्यातिक्रमे प्राणानेव त्यजेत्। अत एव कालीयावसरे परीक्षितः, तेन सहागमने परराष्ट्रवत् युद्धेन मारणं प्रसज्येत। तत्तस्यैवानाभिप्रेतम्। एतच्च परीक्षितमिन्द्रयागभङ्गोपदेशेन अलौकिकत्वात्तैरङ्गीकृतमपि। एतत्तु प्रजात्वादङ्गीकारमपि नार्हति। अतः परतन्त्रयोरशक्या सेवा। अपराधमाह अकुर्वतोर्वा शुश्रूषामिति। कंसादिमारणेन लोकेऽपि सामर्थ्यं प्रतीतमिति सेवायोग्यता। स्वार्थं हि सर्वमिति पुत्रादपि सेवा मृग्यत एव। दुर्हदेति तस्य क्लेशदाने न कश्चित्पुरुषार्थः सिद्धः किन्तु हृदयदोषात् केवलं क्लेशः।

तत्रापि भवदादिबन्धने सुतरामेव क्लेशं प्रयच्छतीति भृशमित्युक्तम् ॥९॥
नन्वीश्वरः कथमेवमनीश्वरवद्वदतीति चेत्तत्राह 'इती'ति।

SRI SUBODHINI: "Really, this "wrong doing" is Mine only! But this "mistake" of Mine is not totally Mine — but I am responsible for only "half" of it! I am indeed a capable person. I could have come by Myself and killed Kamsa through My "supernatural" means. In fact it would have been appropriate too! But by doing like this, My "incarnation" would have become wasteful and useless, and Kamsa would not have been killed either, as he was not supposed to die through any "supernatural" ways of means (he was supposed to die at My hands only, as the eighth son of mother Devaki). He had got a "boon", that he will not die through any "supernatural" way. You may all say to Me, "You are the Lord of the Universe, You are capable of doing everything, not doing and also doing differently. Hence You could always remove the effects of this "boon" given to Kamsa, for the sake of your parents, and could have killed Kamsa. Why did You not do this?" I am seeking pardon for this omission and mistake on My part. You are My mother and father. Usually one's parents always forgive the errors of one's children. Please forgive My mistake and error. We both are having the same "blemish". Of course, all these errors were not caused by our own selves only, as we were at that time, not independent, but under the control of Nandagopa. He had made us behave like this, and had made our intellect and mind become so much lovingly attached to him and Vraja, that we just could not leave them. They would have died, at Vraja, if we had left them. I had in fact tested them on this aspect during My Leela enacted for the "subjugation" of the Kaaliya serpent. If I had brought them to you, here, it would look like an

attack on Kamsa's territory by another in a battle! It would be told, that Kamsa was killed in a "fight" and Nandagopa would never appreciate or like this. This was witnessed by all of us, during the cancellation of the sacrifice intended for Indra. But being "supernatural", Nandagopa had accepted it at that time (i.e. My advice). But now, this is a "worldly" issue and being the "subject" (Prajā) of Kamsa, Nandagopa would not have accepted to take, such an action (of fighting with Kamsa). Hence, due to our being not independent, we were not able to do any "service" to you both. This is a "crime" on the part of both of us. Now, after killing Kamsa and others, this "world" has become aware of our "capacity" and we have also become "deserving" to do Seva to you. From this, we have to say, that in this world, everywhere there is the "rule of selfishness". Every parent desires to have service rendered by their sons. Kamsa gave a lot of trouble for all of us, but he could never attain any of the goals, for which he had done all these bad and wicked actions. His heart was bad and cruel. He gave only sorrow to everyone. He had put you both in the prison and gave you great unhappiness and sorrow. His wicked actions gave you great sorrow. That is why in this verse, the word "torrid" (Bhrisam) is used.

Our Lord is the Lord of the Universe. Even then, why does He say like this, as though, He is not the Lord? This is being answered below.

श्रीशुक उवाच—

इति मायामनुष्यस्य हरेर्विश्वात्मनो गिरा ।

मोहितावङ्कमारोप्य परिष्वज्यापतुर्मुदम् ॥१०॥

VERSE 10 Meaning: "Shri Sukadeva began to say

that, our Lord's mother and father got infatuated through the words of our Lord Sri Hari, who is the Divine Aatma of this entire universe. Then they embraced our Lord, who has taken the human form, through His own power of "Māya", and took Him on their lap, and attained ineffable bliss!"

श्रीसुबोधिनी : मायया मनुष्यो, यथा कायिकं चेत्मायिकं वाचनिकमपि तथैव कर्तव्यमिति। मनुष्यत्वमात्रप्रदर्शनं मायिकमिति न भगवति काचित्क्षतिः। मायिकेषु तु सर्वमेव मायिकम्। ननु कंसादिवधार्थं तथा कृतवान्, अत्र प्रयोजनाभावात् जातं ज्ञानं किमिति नाशयतीत्याह हरेरिति। अन्यथा तौ पूर्वमपि क्लिष्टौ, ज्ञानं च क्लेशात्मकम्, साधनमेव परं तत्पुरुषार्थस्य, चिन्ताद्यपगमात् तदानीमपि सुखमिव प्रतिभाति। अतो ज्ञानेन दुःखं प्राप्स्यन्तीति। नन्वत्यन्तोपकारी फलाव्यभिचारिमार्गेण यतमानं किमिति व्यावर्तयति, नान्तरीयकं च दुःखं नात्यन्तं द्वेष्यमत आह विश्वात्मन इति। सहि परमदयालुः सर्वस्यात्मा यथासुखं सर्वान् प्रेरयतीति भक्त्यैव सः कृतार्थः कर्तव्य इति युवां मां पुत्रभावेनेति मुक्तेः सिद्धत्वात् सिद्धसाधनं ज्ञानमिति ज्ञाननिराकरणार्थं वाचा मोहनमुचितमेव। ततो मोहितौ तदानीमेव च परिष्वज्य मुदमापतुः। अन्यथा देहावसान एव सुखं स्यात् ॥१०॥ ततो लौकिकसुखं महदेव जातमित्याह 'सिञ्चन्तावि'ति।

SRI SUBODHINI: Due to our Lord's "Māya" power, He had taken this human form and due to this, there is no decline in the "blissful" nature of our Lord's real Divine form at all. For the sake of enactment of His Divine Leelas, He had shown now a "human form", and the Lord exhibited the same type of "human" words also! In a "Leela" every material or object will be created by the Lord's "Māya" only. In the Leela of our Lord, killing Kamsa, it was necessary and useful to do like this (i.e. "Māya" being used). But now, with His own parents, it is no more necessary. Then why did the Lord make the

“Jnana” (spiritual knowledge, that the Lord was the Shri Purushottama Himself) of both mother Devaki and Shri Vasudeva disappear? Removing this doubt our Shri Mahaprabhuji says that our Lord is “Sri Hari”. If the Lord had not done like this, the Lord would not have got His own desire of being loved as a “human” son fulfilled. How? The sorrow which His parents had suffered up to now is due to “Jnana”. This “Jnana” if allowed to remain in them, would have removed their anxiety, through their attaining the goals of their lives. They will begin to experience “happiness”. Hence the Lord made them have the “ignorance” to remain with them, so that they will feel and attain sorrow i.e. the Lord desired them to be “human”, so that He can love them at the “human” level and be “loved” in turn. THIS WAS OUR LORD’S OWN WILL AND DESIRE.

Why did the Lord do this seemingly most unhelpful act of removing His parents, who were following the straight and certain spiritual path, which is very helpful and is considered as the highest? (i.e. the “Jnana” path). On this, it is said, that our Lord is the soul of this universe (Viswaatma). HE IS VERY COMPASSIONATE. AS HE IS THE AATMA OF EVERYONE. HE GIVES BENEFITS AND HAPPINESS TO EVERYONE. OUR LORD MAKES HIS DEVOTEES GET FULFILLED THROUGH HIS LOVE AND DEVOTION. At the time of His incarnation, the Lord had told, “If you both worship Me through treating Me, as the Supreme Brahman (absolute truth) or as your son, both of you will attain your goals and get fulfilled”. (YUAAM MAAM PUTRABHAVENA BRAHMABHAVENA CHASAKRUTA). Through this, the “liberation” of His parents was already assured. His parents had “Jnana” with them, as they had already

become “liberated”. But this “Jnana” was not required for them, as they were already liberated. Hence our Lord wanted to remove this “Jnana”, through the process of infatuating them through His words. This is indeed very appropriate. By getting “infatuated” like this, His parents embraced the Lord at the same moment and attained the Supreme bliss. Otherwise this same “bliss”, they would have attained only, after their death (i.e. the bliss of Moksha or liberation).

They felt this “worldly” happiness, as very great and blissful, and this is explained through the next verse.

सिञ्चन्तावश्रुधाराभिः स्नेहपाशेन चावृतौ ।

न किञ्चिदूचतू राजन्बाष्पकण्ठौ विमोहितौ ॥११॥

VERSE 11 Meaning: “Oh! King! both our Lord and His parents could not speak now any words at all, as their voice was choked, through the flow of tears and emotional bliss. They were literally bathed through the copious flow of tears, bound to each other through the chords of intense mutual love, and being enchantingly infatuated, through this blissful experience.”

श्रीसुबोधिनी : अश्रुधाराभिः पुत्रौ कर्मसिञ्चन्तौ जातौ, अश्रूणां धाराभिः बहुकालवियोगस्मरणात्, स्नेहपाशेन च आवृतौ। पाशपदेनैव लौकिकत्वं पुत्रत्वं चोक्तम्। ततः न किञ्चिदुक्तवन्तौ, इदमप्येकं मोहकार्यं निर्भरतया पुत्रस्नेहप्लुतत्वम्। अन्यथा स्तुतौ अवश्यं गुणा वक्तव्या इति पुनरपि ज्ञानमुद्बोधितं स्यात्। राजन्निति संबोधनं श्रवणार्थम्। अवचने दृष्टं हेतुमाह बाष्पकण्ठाविति। सर्वथा भगवत्स्पर्शोऽपि मोहोऽनुवृत्त इति आद्यन्तर्योद्बुद्धं मोहमुत्पाद्य निश्चिन्तो जात इति वक्तुमाह विमोहिताविति। अन्ते पुनर्विशेषणम्, मोहितौ यथा न कदाचिदपि आत्मज्ञानं भगवज्ज्ञानं वा तयोरुदेति, ततः प्रत्यापत्तिं वक्ष्यति ज्ञानाध्याये, अन्यथा भगवाननिष्टकर्ता स्यात्, अतो निरोधे समाप्त एव पश्चात्तनिरूपणम् ॥११॥ एवं पित्रोर्निरोधमुक्त्वा सर्वयादवानां निरोधं वदन् प्रथमतो राज्ञ उग्रसेनस्य निरोधमाह ‘एवमि’ति।

SRI SUBODHINI: Both His parents began to give a bath to their son, through the copious flow of tears from their eyes, as they were separated from each other for such a long time, and this "memory" made them weep in great joy and bliss. They now got bound to each other through the chords of love and affection. Shri Sukadeva has specifically referred in this verse to "SNEHAPAASA" (the binding chords of love), instead of only "SNEHA" (affection or love). Our Shri Mahaprabhuji explaining the inner purport of this "special" reference, says that the love of Shri Vasudeva and mother Devaki was "Loukik" (or worldly), as they now completely forgot the Divine nature of both our Lord Shri Krishna and Shri Balarama, and began to regard them as their own son only. Due to this, they got into this deep emotional "loving" state, through which they could not speak anything at all! This is also the task completed by the Lord's power of "Māya", which "infatuates" everyone, and the parents of our Lord got immersed themselves in the love of their son fully! If they had not "drowned" themselves in this "love", they would have, out of respect, sang a "praise" (Stuti) of our Lord, describing His virtues and qualities. This would have made "Jnana" appear again in their mind! "Oh King! — the purport of addressing the king in this way is, "please listen to whatever I am saying with great attention". The reason for their inability to "talk" was, that their voice got choked through the tears flowing from their eyes.

On touching the Holy body of our Lord also, the "infatuation" did not leave them and in this way, on the origination of "infatuation" from the beginning, in the middle and even at the end levels of their parents' conduct and mental state, and due to this, the two brothers became

very happy and without any anxiety. In this verse the words “VIMOHITAU” (veritably and specially infatuated) are used. Our Shri Mahaprabhuji explaining the inner meaning of these words says, that the Lord made His parents get into this “special infatuation”, so that His parents will never get “the knowledge (Jnana) of the Aatma or the Divinity of our Lord Himself”. By “infatuating” like this, will our Lord get the blame of doing “harm” to His parents? Not at all. Our Shri Mahaprabhuji, with a view, that no one will get a doubt like this says, that His parents were made to give up this “Loukik” (worldly) NIRODHA by the Lord, for His own Divine Leela. But He had already ensured their “Jnana” and the resultant “liberation”, through His Grace!

In this way, after describing the Nirodha attained by our Lord’s mother and father, a description of the Nirodha attained by all the “Yadavas”, beginning with the Nirodha attained by Ugrasena., is being given.

एवमाश्वास्य पितरौ भगवान्देवकीसुतः ।

मातामहं तूग्रसेनं यदूनामकरोन्मृपम् ॥१२॥

VERSE 12 Meaning: “In this way, after giving comforting solace and courage to His mother and father, our Lord, who is the son of mother Devaki, installed His grandfather, as the king of the Yadava clan.”

श्रीसुबोधिनी : पितरावाश्वास्य मातामहं यदूनां नृपमकरोत्। मातामहत्वं स्पष्टयति। देवकीसुत इति भक्तहितकारित्वाय यतोवतारः, पितरि श्वशुरे च राजनि दुहितुर्जामातुश्च चिन्तारहितो महान् भोगो भवतीत्यनुभवसिद्धम्। अतो न वसुदेवं राज्येभिषिक्तवान्। स च क्लिष्टो भवेत् पुत्रा हता इति, एवं च सति उग्रसेनार्थमेव कंसो हत इति भवति। तेन गृहीतं राज्यं तस्मै दत्तं इति। तु शब्दः स्वपक्षं स्वसंबन्धिपक्षं च व्यावर्तयत। नाम्ना तस्य सामर्थ्यमाह उग्रसेनमिति। पूर्वं तु तस्य देशाधिपत्यं स्थितं यादवास्तु न मन्यन्ते। अधुना

तु यदूनां नृपमकरोत्। यदूनामाधिदैविकरूप इति तदधीनाः सर्वे भगवत्कृतं मन्यन्ते ॥१२॥ अत एव विश्वासार्थं कृत्यधिकं वाक्यमप्युक्तवानित्याह 'आह चे'ति।

SRI SUBODHINI: After instilling courage and comfort to His mother and father, our Lord made His father's father (grandfather) as the king of the Yādava clan. "Ugrasena is My grandfather" – with a view to establish this, reference is made in this verse to our Lord as "mother Devaki's son". OUR LORD HAS TAKEN INCARNATION AS THE SON OF MOTHER DEVAKI WITH A VIEW TO BLESS AND BENEFIT THIS UNIVERSE. It is also seen from one's experience, that the daughter (princess) of a king is able to enjoy great comforts and prosperity, and whose father-in-law is a king, this son-in-law also enjoys great plenty and prosperity. Hence, the Lord gave the kingdom to Ugrasena and not to His own father Shri Vasudeva. This Leela of our Lord ensured, that both mother Devaki and father Shri Vasudeva got His blessing of prosperity. There was also another reason for not making Shri Vasudeva as the king. Vasudeva was very unhappy on the death of his earlier children, and a "sorrowing" person is not capable of running a state. The purport of saying like this is that, it was our Lord's will and desire to restore the kingdom to the same person, from whom Kamsa had taken away, by force, the kingdom i.e. king Ugrasea. The Lord willed to do this after killing Kamsa, for the sake of Ugrasena only. The word "Tu" (but) used in this verse, denotes, that our Lord had killed Kamsa, not with a view to serve His own selfish interests or for the sake of His relatives, but He killed Kamsa, for rendering and protecting justice. "His grandfather had the necessary capacity to rule the

kingdom” — our Lord wanted to show and prove this, and that is why the king’s name was given as “Ugrasena” — meaning — “whose army is seething with anger”! In fact, before Kamsa overthrew him, Ugrasena was the king of the kingdom, but the Yadava clan did not regard him as the king. Now that, the Lord had made Ugrasena as the king of the Yadavas, they began to respect him. Why did they not regard him as the king earlier? Our Shri Mahaprabhuji says, that we should never bring this doubt or question in our mind, as our Lord Shri Krishna is the Divine and the celestial form of the Yadavas only, and all the Yadavas were always under the control of our Lord’s Divine form, and the Yadavas always accepted and respected, whatever was done by the Lord.

After making Ugrasena, as the king, with a view to instill faith and confidence, our Lord began to speak the following.

आह चास्मान्महाराज प्रजास्त्वाज्ञप्तुमर्हसि ।

ययातिशापाद्यदुभिर्नासितव्यं नृपासने ॥१३॥

VERSE 13 Meaning: “Oh Emperor!” we are your subjects! Please give us your orders and instructions. Due to the curse given by King Yayati, the Yadavas should not occupy the throne of rulership of this kingdom.”

श्रीसुबोधिनी : चकारान्मनसापि तं राज्ये स्थापितवान्। यादवानां विधेयत्वार्थमाह हे महाराज अस्मान् प्रजाः आज्ञप्तुमर्हसीति। वयमेव प्रजाः। तु शब्देन सन्ततिरूपां प्रजां वारयति तर्ह्यहमपि यादव इति प्रजास्वेवान्तर्भाव इति चेत्तत्राह महाराजेति। खण्डमण्डलाधिपतित्वं पूर्वमपि स्थितमिति यादृशी पूर्वमाज्ञपना तादृशी भविष्यतीत्याशङ्क्य महत्वमुक्तम्। राजा ह्यवश्यमाज्ञापनीया इति विधिवशादेवाज्ञापनं बोध्यते नत्वाज्ञाप्यत इत्यर्थः। ननु किं स्वगृहीतं राज्यं दीयते आहोस्वित् पूर्वसिद्धमेव परिपाल्यते। आद्ये

स्वयमादौ राज्यं गृहीत्वा पश्चाद्देयम्, अतस्त्वमादौ सिंहासने उपविश। द्वितीयः पक्षस्तु कंसेन त्वया च निराकृतः, महाराजत्वं चाधिकं कंसस्थम्, प्रायेण, स तु तद्घातक एव भवति, नैकट्य एव तद्धर्मस्तस्मिन् प्रविशति, अतस्त्वयैव सिंहासने उपवेष्टव्यमित्याशङ्कयामाह ययातिशापादिति। यदुभिर्नृपासने नासितव्यम्, यदुहिं ज्येष्ठ एवासीत्, सचेत्पित्रा निवारितः ततः प्रभृति न मर्यादाराज्यम्। अर्जुनादयस्तु पुष्ट्या सार्वभौमा जाताः। अत एव हताः, कंसोऽपि, भगवता तु तन्न कर्तव्यं मर्यादार्थमवतीर्ण इति। ईश्वरत्वं ज्ञापयितुं कदाचित्परं पुष्टिमवलम्बते, राज्यं तु सर्वदा पुष्टिहेतुर्भवति, यो हि यद्वेशं करोति स तस्य सहजानेव धर्मान् गृह्णाति न तु केनचित्कदाचिदन्यथा कृतम्, अतोऽस्माभिः मुख्यशाखायामागतैः नासितव्यमेव। भोजत्वादयश्च प्रान्तशाखाः, अत एव विवाह उपपद्यते। भगवान् सर्वेश्वर इति चरणाधिपत्यं कस्मैचिद्दद्यादपि न तु स्वयं गृहीयात् वैयर्थ्यादनीश्वरत्वापत्तेः सिद्धत्वाच्च ॥१३॥ तर्हि मया कथं ग्राह्यं शापादीनां तुल्यत्वात् सामर्थ्याभावाच्चेति चेत्तत्राह 'मयि भृत्य उपासीन' इति।

SRI SUBODHINI: The syllable "Cha" used in the verse denotes, that our Lord did not make Ugrasena, as the king for a mere "show" only, but with His full mind and approval. He made Ugrasena occupy the throne of this kingdom. With a view to reemphasize this our Lord told, "Our Emperor! We are your subjects. Hence you are capable of giving us your orders. We are not your subjects only as your family or as your own children". If the king Ugrasena were to say that, "I am also a Yadava. Hence I am also one of you — a subject only". To this our Lord said, "Not at all! You are the great king! In fact, earlier also, you were the king of these territories. Hence, as in the past, there will be the same rule and orders by you. Please do not have any doubt on this. You have not become the emperor as being the king of some territories only, but you are giving the "orders" due to your own glory and greatness and not due to fate only!

If a doubt arises that, "You have killed Kamsa and have given me this kingdom, after taking it away from him. In fact I was already a king before. Are You merely restoring the kingdom to me? If You are giving me this kingdom, after taking it away from Kamsa, then it is You, who deserve to exercise rulership and authority over this kingdom. Hence, You please occupy this throne first, and then, if You so desire please give the same to me."

Another type of doubt arises. "If Kamsa and Yourself have renounced this kingdom, even then, the duty of rulership rested with Kamsa. This "rulership" passes on to the destroyer of Kamsa only, as this duty falls on the one, who is near to the fallen king. being Kamsa's destroyer, You, were near to him. Hence the "duty" of becoming the king has come to You only. Due to this, You should occupy the throne of this kingdom."

Both the above doubts are answered through the words "Due to the curse of King Yayati". Due to the curse of King Yayati, the Yadavas are prohibited from occupying the throne of the kingdom. The prince "Yadu" was the eldest son of king Yayati, who had prohibited his eldest son "Yadu" from occupying the throne, after king Yayati's death. From this time onwards, orderly succession and ruling of the kingdom did not take place. Exceptional cases like Arjuna and others became, due to our Lord's grace, "emperors". But even Arjuna had to leave this world later as Kamsa also has died now! But our Lord will not break the "orderly" way of the rulership of this kingdom, as He has taken this incarnation only, with a view to sustain and protect all "Maryada" or "orderly" systems and conduct. Alternatively our Lord, with a view to show His universal Lordship (as "Ishwara"), blessed

with His grace and enacts His Leelas. Kingdom and rulership are attained only through His grace and blessings.

As per one's part or position, one is expected to discharge ones' duties, accordingly. No one does actions opposed to his nature or position. "We have come to be born into this important lineage of the Yadava clan and hence, it is certain, that we should not occupy the throne of the kingdom at all. The "Bhojas" and other were considered as the Yadava clan of the later times, and due to this, marriages among these clans were also practiced. Our Lord is the Lord of Everyone "Saveshwara" – Hence the Lord can give rulership of this earth to anyone; but, He never accepts to rule any kingdom by Himself. why? It is sheer waste for our Lord to take up or become the "king" over this "earth". If He accepts this "Lordship" over the earth, then it will be construed that our Lord, in the first instance, was not the "Lord" (Swami) of this earth at all and He has now only become its "Lord"! Hence with a view to avoid this danger of the Lord being not considered, as the Lord of this entire Universe, our Lord never becomes a king of a state or kingdom, as He continues to be the Lord of the Universe and the Supreme Ishwara (GOD).

If due to king Yayati's curse, Ugrasena should not accept the rulership of the kingdom, then as a Yadava, how can Ugrasena accept, now, the kingdom offered by the Lord? This curse is valid for everyone, and Ugrasena did not have that much capacity to get this "curse" removed or mitigated. Neither he had the ability to remove it's evil effects. Answering all these, our Lord says, the following.

मयि भृत्य उपासीने भवतो विबुधादयः ।

बलिं हरन्त्यवनताः किमुतान्ये नराधिपाः ॥१४॥

VERSE 14 Meaning: “When I am present here, as your servant, even all the celestial deities also, will offer you obeisance (presents) with deep humility. Then what is there to tell about the other kings?”

श्रीसुबोधिनी : अवश्यं हि साधारणत्वं भजता कश्चित्प्रभुः स्वीकर्तव्यः। स च कंसः स्थितः, तस्य पुत्राभावात् पितापुत्रयोरैक्यात् अग्रे अनुवृत्त्यभावात् पितरि समागतः, अतः स्थित एवानूद्यते, अतो ग्रहणदाने नाप्यपेक्ष्येते। क्रौर्याभावे नाङ्गीकरिष्यन्तीति चेत्तत्राह मयि भृत्ये उप समीपे आसीने सति भवतः भवते विबुधादयोऽपि बलिं हरिष्यन्ति। ये मेर्वादिभूसंबन्धेन भोगं प्राप्नुवन्ति। अन्ये नराधिपाः ये केवलं भूसंबन्धिभोक्तारः ते किं वक्तव्याः, अवनता इति मन्त्रा न तु प्रसादरूपेण प्रसन्नाः सन्तः, नरास्तु भूमिष्ठा एवं स्थूलसंघाताभिमानिनः, देवास्तुः सूक्ष्मेन्द्रियाद्यधिकारिणः, भगवान् ‘भर्ता सन् श्रियमाण’ इति श्रुतेः भरणीयोऽपि भवति। साधारणयादवत्वस्य क्रीडायां स्वीकृतत्वात् राजनि भृत्यत्वमुपपद्यते। यतः पुत्रत्वं वसुदेवे, लौकिक्येषां भाषा सर्वथा भगवान् गोप्य इति फलिष्यति। मन्त्रिमितं वा यो भृत्यः मदभिप्रेते स्थाने उपासीनो भवति तस्मै तुभ्यं विबुधादयोऽपि हरन्तीति वास्तवोर्थः। एवं स निरुद्ध एव, अन्यथा अतिविरक्तः कदाचित् ज्ञानार्थं वा प्रयत्नं कुर्यात् ॥१४॥ अतो भगवान् स्वार्थमेव तं स्थापितवानिति भगवदर्थमेवेति निरोधः सिद्धः। सर्वेषां साधारणं निरोधमाह ‘सर्वानि’ति पञ्चभिः ।

SRI SUBODHINI: Ordinary persons should always seek the protection of someone, who is strong and capable. Up to now, Kamsa was their ruler and protector. He had no sons. Father and son are considered as of the same form only. Hence, if there was no son, then the father gets back this “protectorship”. Hence “In you, there was and is always the “kingship”, and it is not that I have taken this “kingship” from Kamsa, and have given

the same to you. Please do not doubt on this. This "kingdom" always belonged to you only. If Ugrasena were to say, that he lacks sternness and cruelty in him, and the people will not regard him as the king, answering this our Lord says, "You please remain without any anxiety on this score. I am sitting before, your servant. When I am there with you, even the celestial deities will come honour and give you presents. These celestial deities enjoy the Divine joys in the Meru mountain, and these "earthly" kings have only pleasures of this mortal world! Hence even when the celestial deities will do obeisance to you, will not these "earthly" kings also follow the same? In fact the celestial deities will come in humility to give their presents. Please do not also be under the mistaken impression, that these celestial deities will come and give presents cheerfully, with a view to bless you. Human beings are proud of their gross earthly bodies. But the celestial deities have "subtle senses". Although our Lord is the "basis and foundation" of everyone, He makes others as the "basis" like Himself — like for the purpose of His Leela and play, He has taken the "basis" (for Himself) of an ordinary Yadava. **ALTHOUGH OUR LORD IS THE PROTECTOR AND RULER OVER EVERYONE, HE BECOMES WILLINGLY, OUT OF LOVE, AS THE "RULED AND PROTECTED"**. Like in the Vedas, it is said, "He becomes the beloved, although He is the ruler" — in the same way, our Lord has accepted the form and role of an ordinary Yadava. Here in the same way, again our Lord will play the role of having become the servant of the king. Again being called as the "son of Vasudeva" becomes a "worldly" expression only. Moreover, our Lord will conceal His Divinity effectively, through the enactment of these Divine Leelas. **"FOR MY**

SAKE, HE WHO BECOMES A SERVANT, HE WHO SERVES, AS PER MY DESIRE REMAINING IN THE PLACE WHERE I HAVE PLACED HIM — for him, also the king, all the celestials will come and give you various presents. In this way, our Lord created NIRODHA in Ugrasena. If He had not done like this, Ugrasena, being a person of intense detachment would have put efforts to attain “Jnana”. Hence our Lord, instead blessed him with “Nirodha” (pure and total devotion (Bhakthi)) to our Lord.

Our Lord had placed Ugrasena on the throne for fulfilling His own Divine purpose only, as it was His will and desire, and it is in this way, the Lord wanted to bless Ugrasena with “Nirodha” in Him. All others, our Lord blessed, with the “ordinary and general Nirodha” and the same is explained, through the next verse.

सर्वास्वाञ्जातिसंबन्धादिग्भ्यः कंसभयाकुलान् ।

यदुवृष्यन्धकमधुदाशार्हकुकुरादिकान् ॥१५॥

VERSE 15 Meaning: “All His own devotees, relatives and family members, who had fled their houses due to fear of Kamsa, to far away places as also the clans of Yadavas, Vrishnis, Andhakas, Madhus, Daasarhas and Kukuras, who had also gone away, our Lord called all of them back to Mathura, and made them reestablish themselves in their own houses.”

श्रीसुबोधिनी : स्वा भक्ता, ज्ञातयः गोत्रिणः, संबन्धिनो विवाह्याः, स्वशब्देन भ्रातरो वा बहव एव वसुदेवपुत्राः पित्रादयश्च, एते त्रिविधाः सात्विकादयः दिग्भ्यः समाहूय स्वगेहेषु न्यवासयदित्युत्तरेण सम्बन्धः। दिक्षु वा कंसभयादगतान्, दिग्भ्य इति चतुर्थी वा, भयेन दिश एवोद्देश्याः। अनेन पुनरागमनाभाव उक्तः। यत्र हेतुः कंसभयादगतानिति। कंसो ह्यतिक्रूरात्मा

तथैव लोके प्रसिद्धः। अत एव नन्द आह 'योवधीत्वस्वसुस्तोकानि'ति। सर्वेषामेकमेव भयम्, षड्विधा यादवा अपि गणिताः। यदुवृष्यन्धकेति, आदिशब्देनान्येऽपि बहवस्तद्भेदाः सन्तीति ज्ञापितम्। तत्संबन्धिनो वा ॥१५॥ न केवलमाकारणमात्रेण पूर्वसिद्धदानं किन्तु अधिकमपि दत्तवानित्याह 'सभाजितानि'ति।

SRI SUBODHINI: Through the word "Swa" (His own), our Lord's own loving devotees are referred to; through the word "Jnati". His own family members of the same "Gotra" have been referred to. The word "Sambandhi" (relative) refers to those, with whom family ties, such as marriage etc. have been forged. It may also mean brothers and cousins. The reason being, that Vasudeva had many sons, and had also many other close relatives. These were of three kinds viz. Satwik, Rajasik and Tamasik, and they had all fled away to different places. Our Lord called all of them back, and made them stay in their houses at Mathura. These people had fled from Mathura, due to the fear of Kamsa and had decided, that they will not be able to return at all! That is why, the names of the places, to which, thee people had gone away are not mentioned. Why did they decide like this? It was due to the fact, that Kamsa was very cruel. In fact, even Nandagopa had told once, "This Kamsa had killed the small children of his own sister and due to this he is the "fear" for everyone". The Yadava clans were of 6 kinds — like Yadu, Vrishni, Andhaka and others. The word "Aadi" (such as) has been used to denote, that there were many other "clans" also or their relatives.

After the Lord called them, not only did He ensure restoration of all their belongings like before, but He also blessed them with more prosperity and welfare. This is being described through the following verse.

सभाजितान्समाश्वास्य विदेशावासकर्शितान् ।

न्यवासयत्स्वगेहेषु वित्तैः संतर्प्य विश्वकृत् ॥१६॥

VERSE 16 Meaning: "Our Lord made all those persons, who had become weak and poor by staying at far away foreign places, happy, by giving them lot of wealth. He made them reestablish in their homes, with honour and respect, and also by giving them confidence."

श्रीसुबोधिनी : सभाजिताः सत्कारं प्रापिताः, अयं तेषां मानसो ह्यधिकः, ततः समाश्वासनं वाचनिकम्, ततः कायिकं वक्तुं तेषां श्रममाह। विदेशावासेन परदेशस्थित्या कर्शितान् दुर्बलान् धनाद्यभावेन दीनान्वा। केवलगृहेस्थित्यापि सुखं न भविष्यतीत्याशङ्क्य परदेशस्थित्या गतं धनादिकं ततोप्यधिकं सर्वेभ्यो दत्तवानित्याह वित्तैः संतर्प्येति। ननु राज्यस्थिते सर्वमेव द्रव्यं भक्षितं नाशितमिति कुत एतावद्दत्तवानित्याशङ्क्याह विश्वकृदिति। स विश्वमेव कर्तुं समर्थः किं तेभ्योऽल्पदाने वक्तव्यमित्यर्थः ॥१६॥ एवं भगवत्कृतं दुःखाभावसुखभेदेन द्वयं निरूपितम्, अधुना तेषां प्रपञ्चविस्मृतिर्भगवदासक्तिश्च वक्तव्या, यतः स्वरूपे समागताः। स्वस्था हि सर्वे सर्वत्राधिकृता भवन्ति। एते गृहा भगवद्भक्ता इति पूर्वं संबन्धस्त्याज्यः, स तु चिन्तात्मक इति पूर्वं तदभावो निरूप्यते। राजसा हि विषयैरेव तदासक्ता भवन्ति। अतः प्रथमं तेषां भगवद्भक्तो विषयभोगो निरूप्यते। इयमेव प्रपञ्चविस्मृतिः, तस्य तथात्वं निरूपयता भगवदासक्तिस्ततो निरूप्यते। तस्य च फलं कालातिक्रमं इति राजसत्वात् फलमपि निरूप्यते। परमैहिकम्, तत्र प्रथममाह 'कृष्णसंकर्षणभुजैरिति।

SRI SUBODHINI: Our Lord removed the three types of sorrow, which these persons, who had fled away to far away places, had experienced due to the fear of Kamsa. By welcoming them with respect and honour, the Lord removed the sorrow in their minds; by giving them assurance and comforting solace, our Lord removed the sorrow from their "words". The Lord gave them plenty

of wealth, as these Yadavas had become poor and weak by staying in unfamiliar places. Through this, our Lord removed their "physical" sorrow. The wealth of the state in the treasury had been lost earlier. Then, from where did our Lord give so much wealth? Our Shri Mahaprabhuji says that we should not doubt like this, because our Lord is "Viswakruta" - the author and maker of this universe and what is the difficulty for Him to give away some wealth? No loss at all! In other words, our Lord can give anything He wishes or desires!

In this way, our Lord removed all their sorrows and gave them prosperity, welfare and happiness. Now a description of their "forgetting this universe and their loving attachment" to our Lord has to be done, as they had all now become joyful by being with our Lord. Those, who are happy and contented with their own selves are entitled for this grace from our Lord. Their homes are from now onwards, not any more "worldly" (Loukik), as all these were given by our Lord to them. Hence all this welfare, materials and prosperity were all "supernatural". Their former "worldly" homes gave them anxiety and worry. At present, these "supernatural" homes did not give them any more worries, as they will not have attachment to their desires of the "Rajasik" nature. Hence, at first, a description is made about the "material pleasures" blessed on them. Afterwards, their attachment to our Lord is being described. The result of this loving attachment to our Lord, is the "crossing of time" (Kaala) i.e. it's conquest. Because of this "Rajasik" nature, the result of the same is also being described. But this "result" is "worldly" (Loukik), which is, in the first instance, explained through this verse.

कृष्णसंकर्षणभुजैर्गुप्ता लब्धमनोरथाः ।

गृहेषु रेमिरे सिद्धाः कृष्णरामागतज्वराः ॥१७॥

VERSE 17 Meaning: “All the Yadavas, who were called from various distant places, now felt safe and protected by our Lord Shri Krishna and Shri Balarama, and also became fully satisfied in respect of all their desires. Through the meeting with our Lord Shri Krishna and Shri Balarama, all their sorrows were mitigated. This made them joyful, and they began to enjoy their lives in their houses.”

श्रीसुबोधिनी : कृष्णसंकर्षणयोर्भुजाः, एकः फलात्मा, अन्यो जीवं ब्रह्माणि सम्यगाकर्षति इति साधनरूपः, तयोः क्रियाशक्तयः सर्वपुरुषार्थसाधिकाः, ता हि नियतफलाः, अतस्ते सर्वे गुप्ता लब्धमनोरथाश्च जाताः दुःखाभावपूर्वकं सुखं प्राप्तवन्तः। अग्रेपि भयाभावाय गोपनम्। अन्यथानुभूतभयाः, कंससम्बन्धिनां जरासन्धादीनां विद्यमानत्वात्। अतो निश्चिन्ता अन्तर्बहिः खेदरहिता गृहेषु रेमिरे। इदं रमणं मुक्त्युत्तरकालीनमिव। तदाह सिद्धा इति। तत्तत्कामनया पीडितास्तथा रमणं कृतवन्त इतिपक्षो निवारितः। चिन्ताभावायाह कृष्णरामाभ्यां सर्वतो विगतज्वरा आध्यात्मिकादितापा मुक्तानामपि भवन्तीति तदर्थमुक्तं सिद्धानां तापाभावलक्षणम्। कृष्णरामौ फलसाधनभूतौ। अथवा तेषां संसारे भगवद्भक्ते आपाततो रमणमुक्त्वा निषेधति निरोधार्थम्। कृष्णरामाभ्यां कृत्वा आगतः अगतो वा ज्वरो येषाम्, गोपिकावत्सर्व एवैते विरहातुरा सर्वदा भवन्तीति, तासां तु गुणैरपि रमणं भवति। एतेषां तु तदपि नास्तीत्युभयोर्ग्रहणम् ॥१७॥ एतदेव साधयितुं भगवदासक्तिमाह ‘वीक्षन्त’ इति।

SRI SUBODHINI: Our Lord Shri Krishna is the symbol of “result” (Phalam) itself, and Shri Balarama always attracts the “Jiva” (soul) to Brahman. Hence Shri Balarama is the form of “Sadhana” (spiritual effort). Their power of action of both of them leads for the

fruition of every type of "results" and also accords "benefits and results" in an orderly fashion. Hence all these Yadavas felt fully protected, and all their desires were fully satisfied. In other words their sorrows were removed, and they attained total welfare and happiness. That, there should not be fear in the future — for this sake, our Lord gave them His protection. If this protection was not given by our Lord, then they would continue to experience fear, as Kamsa's relative Jarasandha, and other wicked kings were still living.

As they were protected by our Lord, they all became "anxiety-free", and began to enjoy their lives in their houses. This "enjoyment" is akin to the "happiness" which one gets, after having already realized "liberation" (Moksha). That is why, they have been described as having got "fully attained" (Siddha). Hence all their "enjoyment" is without "desire" or they were all fully "detached" in their enjoyment. They were not enjoying being under the control of their uncontrolled desires. These persons have been referred as "having got fulfilled" (Siddha), due to the reason, that they did not even feel the "spiritual sorrow", which usually the "liberated" ones experience — as all of their sorrow, of every type and kind were fully removed, through the grace of our Lord Shri Krishna and Shri Balarama. Our Lord Shri Krishna and Shri Balarama respectively symbolize the "result" and "means" (Phalam and Sadhana). Alternatively it is also said, that all these people "enjoyed" the welfare and joy blessed and given by our Lord, in this world, and later, for being blessed them with "Nirodha", they gave up the same. They were all very eager to meet our Lord and Shri Balarama and due to this, they had great "sorrow" in them. All other sorrow of each and

every “worldly” nature had been fully destroyed in them, except this intense “sorrow” to meet our Lord and Shri Balarama. These devotees also, like the Gopis of Vraja, were always eager to have the Darsan of our Lord, and they remained in this sorrowful state of “separation” (Viraha). The Gopis of Vraja could “enjoy” our Lord through His Divine virtues – by remembering our Lord’s virtues. These devotees do not have this capacity to enjoy the Lord; hence both these brothers physically came over there to bless them.

With a view to make them attain “fulfillment”, the loving attachment of these devotees, to our Lord is being explained through the following verse.

वीक्षन्तोऽहरहः प्रीता मुकुन्दवदनाम्बुजम् ।

नित्यं प्रमुदितं श्रीमत्सदयस्मितवीक्षणम् ॥१८॥

VERSE 18 Meaning: “All these devotees became blissful after getting the “Darsan” of the lotus-like face of our Lord Shri Krishnachandra, which is filled with eternal bliss, brilliantly beautiful, looking everyone with intense compassion, and grace and expressing a sweet and soft smile.”

श्रीसुबोधिनी : अहरहः प्रतिदिनं मुकुन्दवदनाम्बुजं वीक्षन्तः प्रमुदिता जाताः, प्रतिक्षणमपूर्वेव प्रीतिः, अतः परमार्थज्ञानाभावेऽपि वस्तुसामर्थ्यादेव भगवन्मुखारविन्ददर्शनं नित्यमुदितं प्रीतिमुत्पादयति नित्यनूतनं नित्यनूतनाम्। वस्तुतस्तु रसस्यैवायं स्वभावः। आदौ प्रीतिस्तु आकाङ्क्षावशादिति वस्त्वसभूतमेव विषयबलाज्जायमाना तु प्रीतिः सर्वदैव जायते अत एव लौकिकोपाख्याने सूपकारविद्यायां तथा रसः प्रसिद्धः, ‘रसो वै सः रसहोवायं लब्धवानन्दीभवती’ति श्रुतेश्च, हीति युक्तता लोकवेदसिद्धा। अन्यथा आनन्दमेव प्राप्यानन्दीभवतीति वक्तव्यं स्यात्। अत एव कामशास्त्रोपयोगश्च। सहजश्च कामः इन्द्रियवदाकाङ्क्षारूपः न पुरुषार्थं साधयति। ननु विषयत्वेनात्रासक्तौ बन्धः

स्यात् इत्याशङ्क्य मुकुन्द इति। तस्य रसरूप मुखारविन्दस्य कदाचित्तिरोभावे प्रीता न भविष्यन्तीति आशङ्क्य नित्यप्रमुदितत्वमाह तर्हि रसपुरस्सरमेवानन्दं जनयतीति रूपाद्यपेक्षार्थमन्यासक्तिः स्यात्। यद्यपि विषया दत्ताः तथापि कामः समुद्र इति समुद्र इव हि कामः नैव हि कामस्यान्तोऽस्ति न समुद्रस्येति श्रुतेः। अत आह श्रीमदिति। तल्लक्ष्मीयुक्तं सर्वविषयरूपम् तथापि सर्वलौकिकसिद्धावपि धर्मार्थं भक्त्यर्थं ज्ञानार्थं च अन्यासक्तिरवश्यमपेक्षितेत्याशङ्क्याह सदयस्मितवीक्षणमिति। दया धर्मस्थानीया तदात्मको धर्म इति, स्मितं भक्तिस्थानीयम्, वीक्षितं ज्ञानरूपम्, त्रितयमपि मुखारविन्दे वर्तत इति काण्डत्रयार्थमपि अन्यापेक्षा न युक्त्यर्थः ॥१८॥ एवं निरुद्धानां कालातिक्रममाह 'तत्र प्रवयस' इति।

SRI SUBODHINI: Every day, they became blissful by getting the "Darsan" of our Lord's lotus like face, as they derive, everyday, newer and newer bliss and joy, due to the "Darsan of our Lord. Although they lacked the real spiritual knowledge, due to the inherent glory and greatness of our Lord, the "Darsan" of the lotus like-face of our Lord, they enjoyed everyday with "newer and newer" bliss. This "bliss" (Rasa) of our Lord is "ever new", and hence their "joy and enjoyment" also was "ever new", everyday and at every time! Certainly and without any doubt, the "bliss" of our Lord has this "newness at all times" nature. In the first instance, due to one's "desire", there is loving attachment and joy. But if the inherent nature of the "object" itself, which one desires for, is "eternally blissful" then one likes and desires for this object only at all times! Hence, even in the worldly sense, in the area of evoking the aspect of "taste" (or Rasa) is very important and famous. The Vedas say, "He is blissful, and having attained His bliss, one becomes blissful". (RASO VAI SAHA. RASHYOVA YAM LABDHWANANDI BHAVATI). As per this Vedic

saying, the Lord is blissful in nature, and the devotee who attains this bliss becomes blissful in turn. The syllable "Hi" (yes indeed) given in the Vedas denotes, that both in this world and in the Vedas, this fact is fully proved, that through "Rasa" (relish) bliss (Aananda) is attained. If this was not so, the saying of the Vedas that, "He becomes blissful after attaining bliss" will not be justified or deemed as correct when it is applied to the science of desire (Kaama). The "ordinary" desire, expresses "expectation", like the ever outward looking senses, and this sort of "desire" cannot make a soul attain any type of the human goals or attainments.

We should also not have a doubt here, that due to the "attachment to the objects" there arises attachment in the mind and it will lead to "bondage" of the mind and senses to the objects. On this, it is said that this "attachment" to our Lord does not lead to bondage, as our Lord is "Mukunda" who blesses everyone, who gets attachment to Him, with "liberation".

We should also not doubt that perhaps, our Lord's lotus like face, which is of the form of the Divine Rasa or bliss, if ever, it gets disappeared, then it cannot make anyone blissful. This is not the case, as this lotus-like face of our Lord is joyful with an eternal Rasa or bliss and it always, on an everlasting basis, accords and blesses everyone with "bliss" (Aananda) with Rasa or relish. It may be doubted also, that due to attachment of the senses with forms etc, these people may be attached to others also! Although our Lord had blessed them with all types of "objects", as part of blessing them with prosperity, the Vedas say that "desire" is like an "ocean" i.e. desire is comparable to an ocean. Like the ocean has no end in sight, in the same way "desire" also is endless! For this,

our Shri Mahaprabhuji gives the answer by saying that, here for these devotees of Mathura, there will not be any attachment to anyone else (other than for our Lord), due to their desire and attachment to "forms" (Roopa) and other factors. Why? Because our Lord is always with Goddess Laxmi and due to this, He is the symbol of all "objects" (which one can desire for) and this factor of our Lord will never make anyone get attached to anything else. Another doubt may now arise. Take for granted, that our Lord has fulfilled all their "worldly" (Loukik) desires. But for attaining Dharma, Bhakthi and Jnana, perhaps, these devotees may have to look for another, with attachment? Our Shri Mahaprabhuji says that, even this type of doubt should not be entertained as "our Lord's beautiful eyes in His lotus-like face, at all times shows compassion, soft sweet smile and grace. He has this "vision" which is explained further. This "compassion" is the symbol of "Dharma" (righteousness); the soft sweet smile is the symbol of "Bhakthi" (devotion) and his "vision" or "looking at the devotee" is the symbol of "Jnana". All these three are in the lotus face of our Lord. Hence, there is no necessity to get attached to anyone else, for attaining Karma (action), Jnana and Bhakthi. HENCE EVERYONE CAN ATTAIN EVERYTHING FROM OUR LORD'S LOTUS LIKE FACE. When this is the truth, why would someone seek anyone else to attain all of one's human and spiritual goals.?

तत्र प्रवयसोऽप्यासन्युवानोऽतिबलौजसः ।

पिबन्तोऽक्षैर्मकुन्दस्य मुखाम्बुजसुधां मुहुः ॥१९॥

VERSE 19 Meaning: "There, drinking the nectar, again and again, of our Lord Mukunda's lotus-like face,

through their eyes, even the old people became wonderfully strong like the youthful persons.”

श्रीसुबोधिनी : अग्रे कालातिक्रमो न भविष्यतीति न वक्तव्यमेव, योऽपि विषयः कालेन भक्षितः सोऽपि तस्य मुखात् निष्कास्यते। तदाह ये प्रवयसः स्थिताः वृद्धाः, वार्धक्ये बहिः शरीरकान्तिः अन्तर्बलं च गच्छति, तदुभयमाह युवानोऽपि जाताः अतिबलीयसश्चेति। अलौकिकसामर्थ्यात् तथात्वमाशङ्क्याह पिबन्तोऽक्षैरिति मुखाम्बुजसुधां पिबन्त एव तथा जाताः। ननु सुधाया अपि न तथा साधकत्वम्, यतस्त्रिदशाः कालेन च ग्रासं प्राप्नुवन्ति। अत आह मोक्षदातुर्मुकुन्दस्येति। यो हि आत्मस्वरूपं प्रयच्छति स कालातिक्रमं कारयत्येव, तत्रापि तस्य मुखं प्रधानभूतम्, तत्राप्यम्बुज परमशान्तं सर्वतापनाशक स्वभावत एव तादृशधर्मयुक्तम्, तत्रत्या च सुधा अलौकिकी भवत्येवेति कालेन भक्षितपदार्थानामपि पुनरुद्गमनं युक्तमेव, तत्रापि मुहुरिति। अनेन तेषाममृतमयत्वमेव युक्तं कियदेतद्यदतिबलिष्ठत्वादि। ॥१९॥ एवं सर्वेषां निरोधमुक्त्वा नन्दादीनां प्रस्थापनेन तामसानामप्युत्कर्षार्थं राजसप्रकरणे विशेषमाह ‘अथ नन्दमि’ति षड्भिः।

SRI SUBODHINI: We can never say, that in the near future, the inexorable factor of “time” (Kaala) will not be violated. Whichever object or material this factor of “time” has “swallowed”, our Lord takes it out from the mouth of “time”. Here the example of old people becoming youthful again is referred to. Those men, whose beauty and brilliance of the body and their inner strength have been “swallowed” or destroyed by the factor of “time” (ageing), now were made brilliant and strong once again, as they attained and regained their youth! Was this done through a “supernatural” power? It is said, “Not at all”. These old persons have regained their youth by drinking, through their eyes, the nectar of the lotus-like face of our Lord! On this, a doubt may arise, that any type of “nectar” cannot release anyone, from the thralldom and

control of "time" — as "time" is inexorable (KAALOH DURATI KRAMAHA). This can be easily seen from the fate of the celestial gods who, in spite of imbibing the nectar are "swallowed" and affected by the factor of "time"! With a view to remove this doubt, it is said, that our Lord Shri Krishna is "MUKUNDA" i.e. He blesses His devotees, with "liberation". The Lord gives liberation through and in His own Divine form and stature, and he can certainly enable a devotee to cross the control i.e. to conquer this factor of "time"! In this also, our Lord's "lotus like-face" is very important, as this face is like the beautiful "lotus" flower; it has the quality of destroying all types of "heat" viz. sorrow and difficulties. By it's very nature, it has this quality. The "nectar", which is present in the lotus-like face of our Lord is "supernatural" (Aloukik) only. Due to the imbibing of this "nectar", those who have been affected by "time" regained their younger status and age i.e. they were reborn! This is indeed appropriate. Even on this, if someone is able to drink this "nectar" again and again, then it is indeed very appropriate, that this person is made "nectarian" and immortal. The nectar, which makes one "nectarian" also makes the person very youthful and strong as a supplementary benefit. Is there anything now to be wondered at?

In this way, after describing the Nirodha attained by everyone, our Lord makes Nandagopa and others to return to Vraja. With a view to describe the glory and joy of these "Tamasik" persons, the following 6 verses are given in this "Rajasik" division of chapters.

अथ नन्दं समासाद्य भगवान्देवकीसुतः ।

संकर्षणश्च राजेन्द्र परिष्वज्येदमूचतुः ॥२०॥

VERSE 20 Meaning: “Oh Emperor! Later our Lord Shri Krishna and Shri Balarama, came near to Nandagopa and after embracing him, began to say.”

श्रीसुबोधिनी : भगवतैव षड्गुणैस्ते व्यावर्तिताः अतिबलेन। अन्यथा अव्यावृत्ता एव भवेयुरिति।

SRI SUBODHINI: Our Lord only, through His 6 qualities forcibly made Nandagopa return back; if the Lord had not acted in this way, Nandagopa and others would not have returned to Vraja.

संभाषणार्थमुद्योगः पूर्वस्थापनमेव च

निराकृतिश्च बाधानां प्रेषणज्ञापनं ततः ।

दानं च प्रीतिसंसिद्धयै गमनं चापि रूप्यते ॥ ॥१॥

KĀRIKA 1 Meaning: “Efforts to speak out, reemphasizing His own status as his son; removal of sorrow; ordering them to return; giving of benefits and materials for the fulfillment of His love and their return; these are being explained.”

श्रीसुबोधिनी : अथेति भिन्नप्रक्रमे, प्रामाणिकत्वं दासत्वं स्वामित्वं च निरूपितम्। पुनः संस्थानतासिद्धयै नन्दसामीप्यमागतौ। सम्यगासाद्य पूर्ववदेव भगवदिच्छाया बलिष्ठत्वात् पुत्रप्रतीतिर्दृढोत्पादितेति। अन्यथाशङ्काभावात् सम्यगेवासाद्य भगवान् सर्वसमर्थः प्रत्यक्षदृष्टमप्यन्यथाकर्तुं समर्थः, प्रेषणार्थं संकर्षणश्च, उभौ मिलित्वेदमूचतुः। उभयोरप्यन्यपुत्रत्वेन तुल्यत्वात् समानभावं च ख्यापितवन्तौ। नन्वेवं किमिति कृतवान् कथं गोकुलपर्यन्तं न गत इति चेत्तत्राह देवकीसुत इति। तर्हि बलभद्रः कथं न गत इत्याशङ्क्य तदुदरापादकं धर्मं सूचयितुं संकर्षण इत्याह। राजेन्द्रेति महामन्त्रयुक्तानां राज्ञामयं धर्म इति बोधयति। परिष्वङ्गः विरहाभावाय स्वधर्मस्थापनार्थः। बालो हि दूरादागत्य पितरमालिङ्गते। इदं वक्ष्यमाणम् ॥२०॥ तदेवाह ‘पितरि’ति त्रिभिः।

SRI SUBODHINI: Another “topic” is being started by using the word “Atha” (now). Earlier, three aspects

viz. the Lord's glory, the servanthship of devotees and our Lord's "Lordship" have been described. Afterwards, in a proper way, for the purpose of reestablishing His father and those who have come along with our Lord from Vraja, our Lord and His brother came near to Nandagopa. As our Lord's own will and desire will always prevail, as they are very powerful, our Lord comes near to Nandagopa in a very beautiful way, reemphasized His own status as "Nandagopa's son" once again, like before. If the Lord had not done this again, Nandagopa would always nurture a doubt in his mind. Our Lord did not want Nandagopa to have this doubt. Hence, with a very alluring demeanour, our Lord came to Nandagopa, and convinced Nandagopa through His behaviour, that He is Nandagopa's son only! He made His own "sonship" stronger. How did Nandagopa get rid of his doubt, even after seeing through his own eyes? (i.e. our Lord was Shri Vasudeva's son). Answering this, our Shri Mahaprabhuji refers to the use of the word "Bhagawan" (our Lord) i.e. our Lord is capable of doing things in the opposite and different way! Nandagopa got the understanding through the grace of our Lord, that the Lord when He came near to him, was "indeed going to Shri Vasudeva only treating him as His own father"! By seeing like this actually, the doubt in the mind of Nandagopa got destroyed. Now, like before, Nandagopa got the realization, that the Lord was his "own" son only! Our Lord had now decided, that Nandagopa should return back to Gokulam. Hence, the Lord brought along with Him, Shri Sankarshana (Shri Balarama) also! They are both "equal" to each other, although as they are the sons of "another"!(ie different mothers), and it came to be seen that their "attitudes" are also the same. Why did the Lord do like this? why didn't the Lord go along with

Nandagopa and others up to Gokulam at least? On this, our Shri Mahaprabhuji says that our Lord Shri Krishna is indeed the son of mother Devaki only. Then how will He go along with them? Why did at least Shri Balarama not go back with them to Gokulam? He is Lord Sankarshana and He is also the son of mother Devaki. Yogamaya had taken the foetus of Shri Balarama from the stomach of mother Devaki and had come back, having established this foetus in the stomach of mother Rohini at Vraja. That is why in the verse, the syllable “Cha” (and) has been used. Why is Shri Balarama called, as the son of Rohini? On this, it is said, that Shri Balarama was established in the stomach of mother Rohini, after having been taken from the stomach of mother Devaki. With a view to indicate this “action”, in the verse, the word “Sankarshana” has been used.

The king has been addressed as “Emperor”. This “addressing” has been done with a view to denote, that usually kings, who make big plans of grand proportions, act like this!

The purpose of “embracing” our Lord was: (1) to remove the sorrow of “separation”, (2) to establish the Lord’s own love and virtues in Nandagopa. Usually, when a boy sees his father from a distance, then he runs faster towards his father to embrace him. The meaning of the word “Idam” (this) will be explained later.

This is being explained through the next verse.

रामकृष्णावूचतुः—

पितर्युवाभ्यां स्निग्धाभ्यां पौषितौ लालितौ भृशम् ।

पित्रोरप्यधिका प्रीतिरात्मजेष्व्वात्मनोऽपि हि ॥२१॥

VERSE 21 Meaning: “Shri Balarama and Shri Krishna began to say “Oh! Dear father! You have, with great love and affection looked after and provided for us, for a long period. You have loved us much more than those mothers and fathers, who love their own children.”

श्रीसुबोधिनी : आदौ पूर्वकृतस्य परिपालनस्याभिनन्दनमाह। पितरिति संबोधन पूर्ववत् तस्योपकारमनुवदति। स्निग्धाभ्यां युवाभ्यां यशोदानन्दाभ्यां भृशं पोषितौ लालितौ च आवां। यथा जनकः तथैव पोषकः। तद् वक्ष्यति। धर्मार्थमपि पालनं भवतीति तद्व्यावृत्त्यर्थं स्निग्धाभ्यामिति। पोषणमात्रं स्नेहेनापि भ्रात्रादिष्वपि संभवति एतदर्थमाह लालिताविति। अल्पलालनं बालत्वाद्भ्रातृपुत्रादावपि भवति ततः आह भृशमिति। स्वशरीरापेक्षयाप्यधिकं लालितौ, एतच्च लालनं पुत्र एव भवति। किञ्च, न केवलं लालनं बाह्यमान्तरः स्नेहोप्यसाधारणः आवयोः कृत इति पित्रोरप्यधिका प्रीतिरिति, आत्मनोप्यधिकात्मजेषु पित्रोरेव भवति। क्षेत्रजादिव्यावृत्त्यर्थमात्मजेष्वित्युक्तम्। ‘प्रजाह्यात्मनोन्तरतरे’पि श्रुतेः लोकेऽपि स्वानिष्टं परं वाञ्छन्ति न पुत्रस्य, तदाह हीति ॥२१॥ ननु सहजे पुत्रे एतदुचितं न तु कृत्रिम इत्याशङ्क्याह ‘स पिता सा च जननी’ति।

SRI SUBODHINI: Firstly, the Lord and Shri Balarama praised Shri Nandagopa and mother Yasodha, who had looked after them since their birth. “Oh dear father!” through this type of addressing, they are manifesting their gratitude to them, like before. “You and mother Yasodha have looked after both of us, in a wonderful loving way.. You both have pampered us immensely, as you are yourself a very loving father! Like the father, who has given birth to his own children, you have protected and looked after us in the same way!” This aspect is being explained further. From the point of view of discharging of duties also, children are usually protected by their fathers. “I am your father. Hence it is my duty to protect you. I have only done my duty”. If Nandagopa were to say

this, our Lord would reply, "You have looked after us with immense love! Not only as a matter of duty only! If you were to say, that "even persons such as one's own brothers also protect through love"; to this, I would say that you have not just looked after us only, but you have also pampered us as your own sons! If, it is said, that even brothers are also usually capable of pampering their wards, to this the Lord would reply, "this sort of pampering is limited. You have pampered us, in an indescribable and limitless way, especially through your own body, you have shown great love and have pampered us. This type of pampering and love can happen only to one's own sons. You have not done this loving pampering just for the sake of a "show" only, but you have done this with great and intense love, right from your heart, in such a way, which is much much more than an ordinary father will do! Usually father and mother love their children only, more than they love themselves!

In this verse, the words "on one's own children" are used to denote the love of parents to their own children. This type of love does not occur, in one's mind, to the children, which are not one's own. The reason for this is as per the saying in the Vedas which says, "Your children are your own other Aatma" only". Due to this, usually parents never treat their own sorrow or difficulties as very important (i.e. they tolerate them), but they are very eager that there is no sorrow, loss or difficulties for their own children. This is reemphasized in this verse, through the use of the syllable "Hi" (yes indeed) i.e. this is how it is seen in this world.

It may be said, that this type of "love and affection" is naturally present in parents for their children — but this love is not present in an "artificial" way (here

alluding that the Lord and Shri Balarama were not the children of Nandagopa).

स पिता सा च जननी यौ पुष्णीतां स्वपुत्रवत् ।

शिशूबन्धुभिरुत्सृष्टानकल्पैः पोषरक्षणे ॥२२॥

VERSE 22 Meaning: "Those "relatives" (father, mother, brothers etc.) who are incapable of giving protection to their children, often are seen leaving them. But those, who lovingly take care and look after even the orphaned children, are indeed deemed to be their real mother and father."

श्रीसुबोधिनी : पितृत्वं पुत्रत्वं वा अत्रविकारत्वात् आत्मत्वेन परिगृहीतान्तःकोशो भवति। तदन्नं साधारणम्, तत्र यद्यन्य एवाभिमानं कुर्यात् तादृशं तदा तस्यैव भवति, अन्नस्य साधारणत्वात्, अन्यथा अन्योद्भवे भर्तारि भार्यायां च स्वाधिकस्नेहो न स्यात्। स्नेहश्च कालीयप्रसङ्गे परीक्षितः। न हि दृष्टे अनुपपन्नं नाम। अतः सिद्धमेव पुत्रत्वं च स्नेहानुभवाभ्याम्। ननु लोके तथा न प्रसिद्धिः। पुत्र एव परं तथा स्नेहाभावेऽपि प्रसिद्धिः, तत्राह यौ स्वपुत्रवत् पुष्णीताम्। लोकेऽपि स एव पिता सैव जननी इति प्रसिद्धिः। एकेन परिपालने उपचारोपि भवेत् न तु उभाभ्याम्, बहुभिरप्युपचारः, तत्रापि पोषणो बाह्याभ्यन्तर्भावः पुत्र एव भवति चेत्तदा लोक इव स्वहृदयेऽपि सम्भवति। तत्रापि विशेषः बन्धुभिः सर्वैरेव उत्सृष्टान्पुष्णीतः, परित्यागेन दानरूपं परित्याजनं किन्तु पोषरक्षणे, पोषणं रक्षणं च एकवद्भावेन निरूपितम्। अन्यतरसामर्थ्यनिराकरणाय, तत्रासमर्थैः सर्वथा ॥२२॥ एवं पूर्वसिद्धं पितृत्वं स्थापयित्वा सर्वस्वं च निवेद्य आज्ञापयति 'यात यूयमि'ति।

SRI SUBODHINI: Being a "son" or "father" is caused by "food" only. These "forms" (of being a "son" or "father") are taken on by the "Aatma" (self) as an "internal covering" for itself! Of course, "food" is only an ordinary and "superficial" cause. If someone else claims this "body" as "belonging" to time, or having authority

over it, then most probably, this person would be the only one, who has been feeding him with food. This "food" is only an "ordinary common" reason. If this was not so, how does one get more "love" to one's husband or wife, who are, after all, born out of another only? (i.e. not connected with oneself). But this "more love and attachment" happens, with reference to these persons. "The immeasurable and limitless special love, which you have for Me has been very clearly proved during the Divine Leela enacted by Me, when I subjugated the Kaaliya serpent. I have no doubt on this, as I have seen it through My own eyes! Through your love and My experience, my "sonship" to you is always permanent and fulfilled. We should never doubt that. If I am your son only, why then this factor has not become fully known or accepted? Usually, the lack of love, which a son has for his own parents is well known! But the love which the foster parents have shown to their children (who are adopted or orphaned) like their "own" children, is indeed famous as these are, the only "real" parents, as they have looked after "another's son" as "one's own"! If the child has been looked after by many persons, then we can safely say, that there may not be the "debt of service" being involved (as in the case of foster parents). Even here, the inner attitude and the outside behaviour of these foster parents, in the way, the child has been looked after, are seen, as though they are the "real" parents — as we see usually in the world! This "attitude" is important, as this influences the "attitude" of the son and the world, as this is the "attitude", which is seen by everyone. The Lord says, "The special factor is, that we have been given up by all our relatives. It is you, who have protected and looked after us and. this renunciation is of the form of a

“generous charity”. Here looking after and protection have been referred by our Lord as being “together”. “These relatives were absolutely incapable at all times to do anything to us. They could not either protect or provide for. At this situation, you both have done everything for us, and hence you are both, our “real mother and father”!”

In this way, after reemphasizing the “fathership” of Nandagopa, which was, in fact, proved and sustained, even earlier, and after consecrating everything to them, the Lord gave them His permission to go back to Vraja.

यात यूयं व्रजं तात वयं च स्नेहदुःखितान् ।

ज्ञातीन्वो द्रष्टुमेष्यामो विधाय सुहृदां सुखम् ॥२३॥

VERSE 23 Meaning: “Oh! Father! All of you, kindly, set out to return to Vraja. We also will come there, after ensuring the welfare and happiness to the relatives here, with a view to see again the clan members and yourself, who are bound to experience sorrow due to your love for Me.”

श्रीसुबोधिनी : यूयं सर्वे गोपालाः व्रजं यात, वयं च कार्यार्थं यास्याम इति चकारार्थः। भवन्तः कुत्र गमिष्यन्तीत्याशङ्क्य देवगुह्यत्वात् परोक्षेणाह ज्ञातीन्वो द्रष्टुमेष्याम इति। गोपेष्व्वात्मभावः प्रापित इति सर्वात्मकता तेषु सिद्धा, अतस्त एव ज्ञातयो भवन्ति ये यादवगोत्रजाः। अथवा। वयमिति अस्मत्संबन्धिनं पुत्रादयोऽपि सर्वे भवतामेवेति। वयं सर्वे भवतामेव ज्ञातयः। भवन्तश्चास्माकमयमधिको वरो दत्तः, अत एवाद्यापि गोकुलसम्बन्धेव भगवान् कीर्त्यते। विवाहादिष्वपि बलादेव विवाहः, भगवदिच्छयैव सर्वलोकानामपि तथा प्रतीतिः, अत एव रुक्मिवचनं गोपाला इति, तथैव श्रुतावुपासनाकाण्डेऽपि मन्त्राः। तस्माद्भवन्त एव ज्ञातयः, तथाप्येतेऽपि सुहृदः, अस्तेषां सुखं विधाय पश्चादागमिष्यामः, ज्ञातीनेव द्रष्टुं न तु गोकुल इत्यपि, अत एव

भगवान् वक्ष्यति 'गतांश्चिरायितान् शत्रुपक्षपणचेतस इति'। आगमने हेतुः स्नेहदुःखितानिति। नत्वन्यद्भयं भविष्यतीति भावः ॥२३॥ एवं त्रयमुक्तं अलौकिकम्। लौकिकमपि बहु दत्तवान् इत्याह 'एवं सान्त्वये'ति।

SRI SUBODHINI: "All of you, Gopas, please return to Vraja. For the fulfillment of various other tasks I will go elsewhere". This is the purport of the syllable "Cha" (and) used in this verse. "Where will you be going?" For this the Lord answers in a "secretive" way — as the Divine Lord is always fond of being "hidden", says this in a "hidden" manner! "All of you belong to My own clan and I will certainly come to see all of you." By telling like this, the Lord established His "Oneness with their Aatma" (i.e. His own "belonging" to them) with them. He also ensured in them the realization of "the oneness of Aatma (our Lord) in everything and everyone" (SARVAATMABHAVA). The Lord considered the Yadavas also as His own, in the same way He considered the Gopas as His own! The Lord also could have meant, through the word "us" (Vayam) that "all My people including My children, are all belonging to you only I also belong to your clan only. You also belong to me and my clan only". In this way, the Lord blessed them with this special boon through His holy words! In fact, due to this reason only, our Lord is hailed even today as "belonging to Gokulam" only. His "marriages" also happened through His overpowering "strength" (i.e. all His marriages had some "struggle" involved). It was due to our Lord's wish only, that all these events happened in this way, and this is the impression created in this entire universe. In fact Rukmi (Rukmaniji's brother) had called our Lord as a "Gopa". In the spiritual practice of worship also, there is a holy incantation (Manthram) conveying

(journey back!).

this nature of our Lord. "In view of all this, you are my real clan, but all these persons at Mathura are my good friends. Hence, I will return to Vraja after blessing all these, at Mathura with welfare and happiness. I will certainly come only to see My own people (i.e. of My clan) and not only to Gokulam (our Lord will tell this in another verse). My coming to Gokulam will have only one reason - that, due to your love, all of you will be experiencing intense sorrow, due to your separation from Me. I will come only, with a view to remove this sorrow. There will not be any other fear at all (i.e. for you all)". This is the purport of our Lord's words!

In this way, our Lord told 3 things, which are deemed as "supernatural" (Aloukik). He gave many "worldly" (Loukik) things also. This is being described through the following verse.

श्रीशुक उवाच-

एवं सान्त्वय्य भगवान्नन्दं सव्रजमच्युतः ।

वासोलङ्कारकुप्याग्रैर्हयामास सादरम् ॥२४॥

VERSE 24 Meaning: "In this way, our Lord, gave comforting solace to Nandagopa and to everyone at Vraja. He also honoured and worshipped them with great respect by giving gifts of clothes, ornaments, copper-brass vessels and other objects."

श्रीसुबोधिनी : भगवानित्यङ्गीकारे सामर्थ्यम्। ननु कथमेवं पूर्वमर्थं स्थापितवान्। लीलार्थमेव हि तत्र गतः, सेवकाश्च ते, कस्तेषामनुरोध इति चेत्तत्राह अच्युत इति। स हि सर्वदा च्युतिरहितः, पूर्वधर्मपरित्यागे धर्मतश्च्युतिः स्यात्। न केवलं गोपालानेवार्हयामास किन्तु सव्रजमिति, स्त्रीणां पुरुषाणां च सर्वेषामेवार्थं वस्त्राण्याभरणानि च दत्तवान्। कुप्याग्राणि व्यवहारपात्राणि सुवर्णरजतातिरिक्तधातुमयानि। सादरमिति प्रत्येकं नामग्रहणेन गृहस्थवत्, न

तु महाराजवत् ॥२४॥ दानानन्तरं गताविति शङ्कां वारयितुमाह 'इत्युक्त'
इति।

SRI SUBODHINI: The word "Bhagawan" (our Lord) has been used to denote, that our Lord is capable of accepting or approving (the requests of His devotees). Where had He kept all these materials which He gave to them, now, in plenty? In fact, our Lord had come to Mathura, just for enacting His Divine Leelas along with His friends. Where did He get all these materials, which He gave away now, with a view to fulfill the desires of Nandagopa? Our Shri Mahaprabhuji gives a beautiful answer to this, by referring to the holy name of our Lord, used in this verse viz. "ACHYUTAHA". Our Lord is "Achyuta" i.e. He never has any decline or reduction in His powers or strength. He is always "full" with everything. By His mere desire, everything happens! Our Lord not only did honour and worship of the Gopas, but also of the entire Vraja also. He gave both clothes and ornaments to all the ladies and Gopas of Vraja. He also, gave in plenty, vessels for their household use, made of gold, silver and brass. He gave them with great respect and by taking their "names" individually, showing His care and love. Our Shri Mahaprabhuji says, that the Lord gave all these materials 'like a householder gives, with great love and affection "dowry" to his own daughter, at the time of her marriage'. He did not give these gifts as usually given by the kings.

Did they go away immediately after getting these materials from the Lord?, to avoid this doubt, the next verse says, the actual sequence of events. (The "doubt" is as to whether Nandagopa and others were only waiting to receive these gifts, before they embark on their journey back!).

इत्युक्तस्तौ परिष्वज्य नन्दः प्रणयविह्वलः ।

पूरयन्नश्रुभिर्नेत्रे सहगोपैर्व्रजं ययौ ॥२५॥

VERSE 25 Meaning: "On hearing such words from our Lord, Nandagopa, choked with the emotion of love and affection to the Lord, shedding copiously tears from his eyes, embraced both of them, and started on his journey back to Vraja, along with the Gopas".

श्रीसुबोधिनी : तौ कृष्णरामौ परिष्वज्य नन्दः प्रणयविह्वलः भगवद्वत्सर्वार्थैः पूर्णः किञ्चिदपि वक्तुमसमर्थः, ततः अश्रुभिः नेत्रे पूरयन् गोपैः सह व्रजं ययौ। भगवता गोपाला अपि प्रस्थापिताः न तु मित्राणीव केचित् स्थापिताः ॥२५॥ एवमेषां निरोधमुक्त्वा वेदेन भगवतोऽपि निरोधमाह 'अथे'ति।

SRI SUBODHINI: Embracing both Shri Balarama and Shri Krishna, Nandagopa got choked up with the emotion of love and affection for them, as he was overwhelmed through the gifts given by our Lord and having got fulfilled in every way, Nandagopa was not able to talk at all! Later, shedding copious tears through his eyes, he came back to Vraja along with the Gopas. Our Lord also bid adieu to the Gopas, and did not keep any of the Gopas, at Mathura, treating them as His own friends.

In this way, after describing the Nirodha attained by these Gopas and Nandagopa, through the next verse, the "Nirodha" attained by our Lord, through the "Vedas" is being described.

अथ शूरसुतो राजन्युत्रयोः समकारयत् ।

पुरोधसा ब्राह्मणैश्च यथावद्विजसंस्कृतिम् ॥२६॥

VERSE 26 Meaning: "Oh! King! then Vasudevā called both, the Purohita and the Brahmins and celebrated

the "thread ceremony" of his sons, as per the scriptural traditions (i.e. as per the Vedas)."

श्रीसुबोधिनी : यावदध्यायपरिसमाप्ति। तत्र प्रपञ्चविस्मृतिं पञ्चभिराह। शिष्टैर्वेदार्थासक्तिर्वक्तव्या। अथ सर्वकार्यसिद्ध्यनन्तरं शिशिरे शूरसुतो वसुदेवः। राजन्निति क्षत्रियाणामवश्यकर्तव्य इति ज्ञापनार्थम्। पुत्रयोः सम्यगकारयत्, पुरोधसा गर्गेण, अन्यैश्च ब्राह्मणैः। क्षत्रियाणां पुरोहित एवोपदेष्टा। उपनयने मातामहप्राधान्यव्यावृत्त्यर्थं शूरपदम्। यथावत् स्वगृहोक्तानुसारेण। द्विजसंस्कृतिं येन द्विजो भवति, चूडाकरणसंस्कारः पूर्वमेव जातः 'काकपक्षधरावि'ति वचनात्, उपनयनसंस्कारस्त्वत्र कृतः। 'द्वादशे पशुकाममि'ति संवत्सरविचारेण तु एकादश एव भवति। काम्यपक्ष एवात्राश्रयणीयः, संप्रायश्चित्तमित्यन्ये ॥२६॥ ततस्तेभ्य उत्सवार्थं दक्षिणार्थं च दानानि दत्तवानित्याह 'तेभ्य' इति।

SRI SUBODHINI: The description of various events and others, pertaining to our Lord's "thread ceremony" (UPANAYANAM), will be done, up to the end of this chapter. In this the "forgetting of this universe" is being told in 5 verses and through the remaining verses, the interest and attachment of the meaning of the Vedas are described.

After the fulfillment of all the remaining tasks, Vasudeva, the son of Sūrasena, celebrated the "thread" ceremony of his children, at the proper time, in a perfect way. How and through whom was this ceremony done? It is said, that this ceremony was got done through his own Purohit Gargāchārya and other learned Brahmins. The warrior class (Kshatriyas) can be initiated into this ceremony only by the Brahmin Purohit. The purport of telling as "Sūrasena's son" instead of as "Vasudeva" is that Sūrasena is the grand-father (through the father) and importance to him is intended to be given, instead of the grand-father, through the mother's side. Vasudeva celebrated this ceremony, as per the stipulations of the

scriptures viz. the Grihyasutras. This ceremony is called as a ceremony, which makes the person as "twice-born" (DWIJA) and the Brahmins, the warrior class and the Vaishyas (business community) are made the "twice-born" through this ceremony (i.e. they get their "second" important spiritual birth). This status gives them the authority to conduct the Vedic rites and rituals. The "head shaving" ceremony has been already done, and this is clearly understood from the words, "having tuft of hair on their head". Now the "purification rite of thread ceremony" was conducted. If we consider the actual "age" of our Lord, then He is of "eleven" years of age only. But, here, as He had already crossed this age, Vasudeva performed some "Prāyaschittam" (purification) ceremony before performing the actual "thread" ceremony. But our Shri Mahaprabhuji does not accept this fact of Vasudeva having done some "purifying rituals" (because of the blemish of doing the thread ceremony after crossing the age of eleven), as our Lord is Sri Bhagawan (being the Lord of the universe) and He does not need any "purification".

After this, the Brahmins were given "Dakshina" and lots of gifts in charity for performing these ceremonies. The same is explained through the next two verses.

तेभ्योऽदादक्षिणा गावो रुक्ममालाः स्वलङ्कृताः ।

स्वलङ्कृतेभ्यः सम्पूज्य सवत्साः क्षौममालिनीः ॥२७॥

याः कृष्णरामजन्मर्क्षे मनोदत्ता महामतिः ।

ताश्चाददादनुस्मृत्य कंसेनाधर्मता हृताः ॥२८॥

VERSE 27 and 28 Meaning: "The Brahmins were given very beautiful dresses and duly worshipped. They were given cows with calves, ornamented with golden